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# PALÆOGRAPHICAL SOCIETY

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## FACSIMILES

OF

# MANUSCRIPTS AND INSCRIPTIONS

(ORIENTAL SERIES)

EDITED BY

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THE Facsimiles from Oriental MSS. and Inscriptions which are contained in this volume have been issued by the Palæographical Society, under the editorship of Professor Wright, of Cambridge, during the years 1875–1883.

It is much to be regretted that the scheme of fully illustrating Oriental Palæography has had to be abandoned while still so far from accomplishment; but, in face of the insufficient support which the enterprise has received, the Committee has been reluctantly compelled to bring the series of Facsimiles to a close.

Fragmentary, however, as the work may be, it will be admitted that it is of no small scientific value. It is unique of its kind; and the scrupulous labour which Professor Wright has gratuitously bestowed upon its production, and which the members of the Society will thankfully acknowledge, is a sufficient guarantee of its usefulness in aid of Oriental Scholarship.

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52. Gospels and Lives of Saints. *Syriac* (Estrangēlā and Jacobite Serṭā). *Vellum,* palimpsest. vith cent. and A.D. 850.
53. Sidrā Rabbā. *Aramaic* (Mandaitic). *Paper.* A.D. 1735–36.
54. Pentateuch with Targūm. *Hebrew* (Oriental). *Vellum.* xiith or xiiith cent.
55. 'Al-Ḥarīzī, Tachkĕmōnī. *Hebrew* (African Sĕphārdī). *Paper.* A.D. 1282.
56. Talmūd Yĕrūshalmī. *Hebrew* (Ital. Ashkĕnāzī). *Vellum.* A.D. 1289.
57. Ashṭasāhasrikā-prajñāpāramitā. *Sanskrit* (Nepalese). *Palm-leaf.* [xiiith cent.]
58. Āchārāṅga. *Sanskrit* (Jaina). *Palm-leaf.* A.D. 1291.
59. The Ḳor'ān. *Arabic* (Kūfic). *Vellum.* [viiith cent.]
60. 'Ibn 'Abī Hurairah 'al-Fārābī, Dīwānu 'l-'Adab. *Arabic* (Naskhī). *Paper.* A.D. 974?
61. The Ḳor'ān. *Arabic* (Maghribī Naskhī). *Vellum.* A.D. 1254.
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65. Inscription from Siah. *Aramaic* of the Ḥaurān. [1st cent. B.C., late.]
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71. Rashīdu 'd-Dīn, Jāmi'u 't-Tawārīkh. *Arabic* (Naskhī). *Paper.* A.D. 1314–15.
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78. Sĕlīchōth. *Hebrew* (Gr. Ashkĕnāzī). *Vellum* (partly Latin palimpsest). A.D. 1179.
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80. Gospel of S. Luke. *Coptic* (Uncials). *Vellum.* [Date uncertain.]
81. Pañchākāra and Guhyāvalīvivṛiti. *Sanskrit* (Bengālī). *Palm-leaf.* A.D. 1198–99.
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86. Coins. *Arabic* (Naskhī). A.D. 1221–1819.
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88. Trilingual Inscription from Sardinia. *Phoenician, Latin* and *Greek.* Circa B.C. 160–150.
89. Pentateuch. *Samaritan* (Heb., Arab. and Samaritan Aramaic). *Vellum.* A.D. 1227.
90. Siphrā. *Hebrew* (Fr. Ashkĕnāzī). *Vellum.* A.D. 1073.
91. Haphṭārōth. *Hebrew* and *Aramaic* (South Arabian). *Vellum.* A.D. 1484.
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93. Pārameṣvara-tantra. *Sanskrit* (transitional Gupta). *Palm-leaf.* A.D. 857–8.
94. Ashṭasāhasrikā-prajñāpāramitā. *Sanskrit* (modified Kuṭila). *Palm-leaf.* Circa A.D. 1020.
95. Book of Job. *Arabic* (Kūfic Naskhī). *Vellum.* [ixth cent.]
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97. Book of Ruth and the Song of Songs. *Hebrew* and *Arabic* (Naskhī). *Paper.* A.D. 1004–5.
98. Book of Exodus. *Hebrew* and *Arabic* (Naskhī). *Paper.* [xth cent.]
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74. Phoenician Inscription (Cyprus). B.C. 254.
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13. Mĕnachēm ben Sārūḳ, Machbéreth (France). *Vellum.* A.D. 1091.
14. The same author and work (France). *Vellum.* A.D. 1189.
68. Isaac of Corbeil, Sĕmaḳ (Italy?). *Vellum.* A.D. 1401.

β. *Ashkĕnāzī, German.*
41. Hagiographa (Germany). *Vellum.* A.D. 1347.
79. Cabbalistic works. *Autograph of Elias Levita,* written at Rome. *Paper.* A.D. 1515.

γ. *Ashkĕnāzī, Greek.*
77. Former and Latter Prophets (Greece). *Vellum.* A.D. 1105-6.
78. Sĕlichōth (Greece?). Partly *Latin palimpsest. Vellum.* A.D. 1179.

δ. *Ashkĕnāzī, Italian.*
56. Talmūd Yĕrūshalmī (Rome). *Vellum.* A.D. 1289.

ε. *Oriental.*
15. Rashi on Bābā Mĕṣīʿā (Moṣul?). *Paper.* A.D. 1190.
54. Pentateuch, with Targūm (Babylonia or Persia). *Vellum.* xiith or xiiith cent.

ζ. *Sĕphārdī, African.*
55. 'Al-Ḥarīzī, Sēpher Tachkĕmōnī (Spain or Africa). *Paper.* A.D. 1282.
30. Mōsheh ben Shēm-ṭōb, Sepher ham-Mishḳal (Mostaghanem in Algiers). *Paper.* A.D. 1363 64.

η. *Sĕphārdī, Oriental.*
40. Former and Latter Prophets (Babylonia or Persia). *Vellum.* xiith or xiiith cent.

θ. *South Arabian.*
91. Haphtarōth, with Targūm ('al-Yaman). *Vellum.* A.D. 1484.

C. Samaritan Manuscripts :—

28. Pentateuch, Hebrew and Arabic (Palestine). *Vellum.* A.D. 1219.
89. Pentateuch, Hebrew, Arabic and Samaritan (Damascus?). *Vellum.* A.D. 1227.
12. Pentateuch, Hebrew (Damascus). *Vellum.* A.D. 1362–63.

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64. The Stēlē of Carpentras. [Date uncertain.]
25, 26. Fragments of a Tale (?). *Papyrus.* [Date uncertain.]

B. Aramaic of the Ḥaurān :—

65. Inscription from Sīaḥ. [1st cent. B.C., late.]

C. Aramaic, Palmyrene :—

75. Inscription, Greek and Aramaic. A.D. 134.

D. Aramaic, Mandaitic :—

67. Prayers, etc. ('al-Ḥuwaizā in Khūzistān). *Paper.* A.D. 1529–30.
53. Sidrā Rabba. *Paper.* A.D. 1735–36.

E. Syriac Manuscripts :—

11. Theophania of Eusebius (Edessa). *Esṭrangĕlā. Vellum.* A.D. 411.
39. Pentateuch (Āmid or Diyār-bekr). *Esṭrangĕla. Vellum.* A.D. 464.
27. Basil on the Holy Spirit (near Damascus). *Esṭrangĕlā. Vellum.* A.D. 509.
99. Gospels (Bēth-Nuhadrā). *Nestorian Esṭrangĕla. Vellum.* A.D. 600.
66. New Testament (Ḥĕdaiyab or Adiabenē). *Nestorian Esṭrangĕlā. Vellum.* A.D. 768.
52. Gospels and Lives of Saints (Syria). *Estrangĕla,* vith cent.; *Jacobite Serṭā,* A.D. 850. *Vellum, palimpsest.*
76. Annals of 'Ēlīyā bar Shīnāyā (Nisibis or Naṣībīn?). Arabic (author's autograph?) and Syriac. *Jacobite Serṭā. Vellum.* A.D. 1019?

### III. ARABIC MANUSCRIPTS, TO WHICH THE PERSIAN MANUSCRIPTS ARE NECESSARILY SUBJOINED.

A. Arabic Manuscripts :—

19. Genealogical Work. *Kūfic. Vellum.* [viiith cent.]
59. The Ḳor'ān. *Kūfic. Vellum.* [viiith cent.]
5. Passport (Egypt). *Naskhī. Papyrus.* A.D. 750.
95. Book of Job (Egypt?). *Kūfic Naskhī. Vellum.* [ixth cent.]
6. 'Al-Ḳāsim 'ibn Sallām, Gharību 'l-Ḥadīth. *Kūfic Naskhī. Paper.* A.D. 866.
34. Patent of 'Aḥmad 'ibn Ṭūlūn (Egypt). *Kūfic Naskhī. Vellum.* A.D. 868–884.
20. Lives of Saints, etc. (near Jerusalem). *Kufic Naskhī. Vellum.* A.D. 885.
97. Exodus, Hebrew and Arabic. *Naskhī. Paper.* [xth cent.]
96. 'Ibn 'Abi 'l-Ashʿath, Kitābu 'l-Ghāḍī wa 'l-Mughtaḍī (Moṣul). *Naskhī. Paper.* A.D. 960.
60. 'Ibn 'Abī Hurairah 'al-Fārābī, Dīwānu 'l-'Adab (Samarḳand?). *Naskhī. Paper.* A.D. 974? Dīwān of 'Abū Ṭālib, etc. (Baghdād). *Naskhī. Paper.* A.D. 990.
21. Gospel of S. Luke (Egypt). *Naskhī. Paper.* A.D. 993.
98. Ruth and the Song of Songs, Hebrew and Arabic (Ramlah). *Naskhī. Paper.* A.D. 1004–5.
47. Dīwān of 'al Mutanabbi'. *Naskhī. Paper.* A.D. 1008.
35. 'Abu 'l-ʿAla 'al-Maʿarrī, Siḳṭu 'z-Zand, with the autograph of 'at-Tibrīzī (Baghdad). *Naskhī. Paper.* A.D. 1082–83.
36. Yaḥya 'ibn 'Ādam, Kitābu 'l-Kharāj. *Naskhi. Paper.* A.D. 1096.
83. Muḥammad 'ibn 'Ibrāhīm 'an-Naisābūrī, 'al-Mabsūṭ. *Naskhī. Paper.* A.D. 1109 10.

37. The Kāmil of 'al-Mubarrad (Spain?). *Maghribī Naskhī. Paper.* A.D. 1167.
48. 'Al-Wāḳidī, Kitābu 'l-Maghāzī ('Al-Jazīrah in Mesopotamia). *Naskhī. Paper.* A.D. 1169.
61. The Ḳor'ān (North Africa?). *Maghribī Naskhī. Vellum.* A.D. 1254.
38. 'Ibn Khallikān's Biographical Dictionary ('al-Ḳāhirah or Cairo). The author's autograph. *Naskhī. Paper.* A.D. 1257.
71. Rashīdu 'd-Dīn, Jāmi'u 't-Tawārīkh. *Naskhī. Paper.* A.D. 1314–15.
84. 'Ibn Khaldūn, Tarjumānu 'l-'Ibar (Egypt). The author's autograph. *Naskhī. Paper.* A.D. 1401?
72. Al-Maḳrīzī, 'Al-Muḳaffā (Egypt). The author's autograph. *Naskhī. Paper.* A.D. 1420–21.
22. Arabic Coins. *Kufic.* A.D. 640–1246.
86. Arabic Coins. *Naskhī.* A.D. 1221–1819.

B. Persian Manuscripts :—
8, 9. Muwaffaḳ 'ibn 'Alī 'al-Harawī, Kitābu 'l-'Abniyah. *Kūfic Naskhī. Paper.* A.D. 1055–56.
73. The Ḳor'ān. Arabic and Persian. *Naskhī. Paper.* [xiith cent.]
85. Naṣru 'llāh 'ibn Muḥammad, Kalīlah wa-Dimnah (Khujandah in Mā warā 'n-Nahr). *Naskhī. Paper.* A.D. 1259.
49. Poems of Niẓāmī, etc. *Naskhī* and *Nasta'līḳ. Paper.* A.D. 1410–11.
23. Gulistān of Sa'dī (Fatḥpūr in India). *Nasta'līḳ. Paper.* A.D. 1582.
50. Bōstān of Sa'dī (Agra). *Nasta'līḳ. Paper.* A.D. 1629.

IV. ETHIOPIC MANUSCRIPTS.
62. Epistles of S. Paul (Jerusalem). *Vellum.* A.D. 1378.
10. Life of Lālībalā. *Vellum.* Circa A.D. 1400.
24. Acts of Fāsīladas and 'Abbā Nōb. *Vellum.* A.D. 1478–94.
51. Gadla 'Abau Ḳĕdusān or Lives of the holy Fathers. *Vellum.* A.D. 1586.

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*α. Transitional Gupta.*
93. Pārameṣvara-tantra (Nepāl). *Palm-leaf.* A.D. 857–8.

*β. Modified Kuṭila.*
16. Ashṭasāhasrikā-prajñāpāramitā (Nepāl). *Palm-leaf.* A.D. 1008.
31. Ashṭasāhasrikā-prajñāpāramitā (Nepāl). *Palm-leaf.* A.D. 1015.
94. Ashṭasāhasrikā-prajñāpāramitā (Bengāl). *Palm-leaf.* Circa A.D. 1020.

*γ. Devanāgarī.*
17. Chandragomī, Ṣishyalekha (Nepāl). *Palm-leaf.* A.D. 1084.
1. Vardhamāna, Commentary on the Gaṇaratnamahodadhi (Rājputāna?). *Palm-leaf.* A.D. 1229.
2. Vimalasarasvatī, Rūpamālā (Western India?). *Paper.* A.D. 1380.
3. Govindarāja, Smṛitimañjarī (Western India). *Paper.* A.D. 1410.

*δ. Nepalese.*
43. Ārya-gaṇḍavyūha (Nepal). *Palm-leaf.* A.D. 1166.
32. Kalyāṇavarman, Sārāvalī (Nepāl). *Palm-leaf.* A.D. 1286.
57. Ashṭasāhasrikā-prajñāpāramitā (Nepal). *Palm-leaf.* [xiiith cent.]

*ε. Bengālī.*
81. Pañchakāra and Guhyāvalī-vivṛiti. *Palm-leaf.* A.D. 1198–99.
33. Kālachakra-tantra (Magadha or S. Bihār). *Palm-leaf.* A.D. 1446.
82. Ashṭaṣabdikā. *Palm-leaf.* [Date uncertain.] Rāvaṇavāha or Setubandha. *Palm-leaf.* [Date uncertain.]
69. Gaṇeṣa Daivajña, Buddhivilāsinī. *Paper.* A.D. 1658.

*ζ. Jaina.*
58. Āchārānga or Āchārasūtra (Western India). *Palm-leaf.* A.D. 1291.
18. Ṣrī-kālikāchārya-kathānakam (Western India). *Paper.* A.D. 1404.

*η. Nandināgarī.*
70. Ṛigveda (Southern India). *Palm-leaf.* [xvith cent.?]

*θ. Ṣāradā.*
44. Maharṇava (Kashmīr). *Birch-bark.* [xvith cent.?]

B. Tibetan Manuscripts :—
45. Ṭa shi tseg pai do. *Uchhen. Paper.* [Date uncertain.]
46. Ton phud la mai gyud pa dang rig dzin gyud pai chhod sprin zhugs s'ho. *Uchhen. Paper.* [Date uncertain.]

IV. COPTIC MANUSCRIPTS.
42. Pistis Sophia. *Uncials. Vellum.* [Date uncertain.]
80. Gospel of S. Luke. *Uncials. Vellum.* [Date uncertain.]
100. Panegyric on 'Abbā Pisentius. *Uncials. Vellum.* A.D. 918.
92. Life of Onuphrius. *Uncials. Vellum.* A.D. 979.

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Alphabet of the Ṣaradā Characters, with Plate XLIV.
Table of Ancient Arithmetical Figures, with Plate LXXIV.
The Hebrew Alphabet, with Plate LXXXVII.

# ADDITIONS AND CORRECTIONS.

Plate I. The leaves, 46*b* and 47*a*, correspond to p. 69, l. 11 –p. 70, l. 6, and p. 70, ll. 6–16, in Professor Eggeling's printed text (London, 1879). A comparison with plates LVIII. and XVIII. shows that the writing has some of the general features of the *Jaina* hand.

Plate X. This manuscript is probably somewhat older than we had supposed, the writing being almost identical with that of pl. LXII.

Plate XVI. See Bendall's *Catalogue of the Buddhist Sanskrit MSS. in the University Library, Cambridge* (1883), where the last leaf is reproduced (pl. I. 3), and the colophon more fully read, pp. 3, 4, and Histor. Introd., p. v. From this it appears that two kings, Nirbhaya and Rudradeva, were co-regents in A.D. 1008. Compare also Bendall's paper in the *Verhandlungen des fünften internationalen Orientalisten-Congresses gehalten zu Berlin*, II. ii., p. 194.—In l. 13, for "ancient Bengali" read "modified Kuṭila." See pl. XCIV., and Bendall's *Catalogue*, Palaeogr. Introd., p. xxiv.

Plate XVII., l. 2. For "Chandra-gomipāda" read "Chandragomin." See Bendall's *Catalogue*, pp. 31, 180, and W. Wassiliew, *Der Buddhismus*, pp. 52, 207.—L. 10. For "ancient Bengālī" read "early Devanagarī, as used in Nepal."

Plate XVIII. For some notes on the peculiarities of *Jaina* writing see Weber's *Bhagavati* (*Abhandl. der Berl. Akad.* for 1865, pp. 383–4) and Jacobi's *Kalpa-sutra* (*Abhandl. für d. Kunde d. Morgenlandes*, Bd vii, p. 18, note).

Plates XXV. and XXVI. On this document compare the description of pl. LXIV., and see Clermont-Ganneau. *Origine Perse des Monuments Araméens d'Égypte*, in the *Revue Archéologique*, 1878-79, t. xxxvi, p. 93 sqq., t. xxxvii, p. 21 sqq., especially p. 26.

Plate XXIX. Several scholars, including Professor Euting of Strassburg, think that this inscription is of a later period than that to which we have assigned it. They suppose that at least one hundred has been omitted in stating the date. A. Contr. [11]29 would be = A.D. 818, A. Contr. [12]29 = A.D. 918. Any later date seems to be out of the question.

Plate XXXI. On the historical points involved see Bendall's *Catalogue*, pp. 151–2, and the Histor. Introd., p. v. Compare above pl. XVI.—L. 21. Hodgson's *Bhanjin-mola* is merely Nepalese writing of the xvth or xvith cent.

Plate XXXII., l. 15 sqq. See Bendall's *Catalogue*, Palaeogr. Introd., p. xxiii., where doubts are raised as to the connexion between Nepalese and Uriyā, partly for want of proof of communication between Nepal and Orissa, and partly because the "dominant feature" referred to was never universally prevalent in Nepal and lasted there only from the xiith to the xvth cent.

Plate XLIII., l. 7. Ānanda-deva reigned circa A.D. 1161-82. See Bendall's *Catalogue*, Chronolog. Appendix I.

Plate XLIV., note. On Kuṭila see the description of pl. XCIV.; and on the position of Uriyā the note on pl. XXXII.

Plate XLV., l. 15. The British Museum possesses a copy of a Tibetan book with a date, printed at Peking, A.D. 1735.

Plate LV. See Iudae Harizii Macamae P. de Lagarde studio et sumptibus editae, p. 71, l. 11 –p. 72, l. 1.

Plate LVII., ll. 13–15. See Bendall's *Catalogue*, p. 124.

Plate LXIII. On a different, and very plausible, explanation of the mysterious word *ḥstmḥ* and the preceding numerals, see Praetorius in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Bd xxxv (1881), p. 442 sqq.

Plate LXXIV. See the *Corpus Inscriptionum Semiticarum*, t. I., fasc. 1, pp. 109–112.

Plate LXXXVII. See also Kautzsch in the *Zeitschrift des Deutschen Palaestina-Vereins*, Bd v, Heft 3, p. 205; Guthe in the *Z. d. D. M. G.*, Bd xxxvi (1882), p. 725, where a local error in our description is corrected.

Plate LXXXVIII. See the *Corpus Inscriptionum Semiticarum*, t. I., fasc. 2, pp. 187-190.

1. Cambridge. University Library. Add. MS. 1654. 2.—[Date uncertain.]
2. Collection of Dr. Rājendralāla Mitra, of Calcutta.—[Date uncertain.]

1.

THE *Ashṭaṣabdikā*, a work on grammar, of the school of Pāṇini, as may be seen from its terminology and from the frequent citations of thât author. On palm-leaves; about 13⅝ in. by 2; five lines on a page. Written by a scribe called Jaṭādhara Ṣarman, at a village the name of which appears to be Rashauli, in Saṃvat 452.

The date is expressed in an abbreviated form, ল [or ন] সং ৪৫২, and the era to which it refers is doubtful. As this manuscript forms part of the collection acquired by Dr. D. Wright at Kāṭhmāṇḍū, it might naturally be assumed that the character which stands, as usual in Bengalī writing, for *l* or *n* indifferently, should be read as *n*; and that the whole expression should be interpreted to mean "Nepāl Saṃvat 452" = A.D. 1332. Nor are the peculiarly Bengalı features of the handwriting decisive against this view; for we can cite at least one clear case of a manuscript written in Nepal in a hand precisely similar to that current in Bengāl at the same period (see Bendall's *Catalogue of the Buddhist Sanskrit MSS. in the University Library, Cambridge*, pp. xxii., 182, and plate II. 2). On the other hand, in Dr. Rajendralāla Mitra's *Notices of Sanskrit MSS.*, vol. v., pl. 3, we find this same abbreviation referred, with great verisimilitude, in the case of a manuscript similar in handwriting to that before us, to the era of Lakshmaṇa Sena, the first year of which was A.D. 1107 (see *Journal of the Asiatic Society of Bengal*, vol. xlvii., p. 399, and Cunningham's *Survey*, vol. xvi., Introd., p. vi.). On this supposition the date of our manuscript would be A.D. 1559. Unfortunately, the execution of the lithographs which illustrate Dr. R. M.'s *Notices* is not such as to warrant us in basing upon them any exact palaeographical conclusions. We would call attention in particular to vol. v., pl. 1, which refers, possibly by an oversight, to a manuscript which is not described in the text of this volume or (apparently) any other of the series. The date reads ন[ক?]াব্দ। সমৎ ১৫৩৯. The era is stated by the editor to be the Ṣaka; but no explanation is given of the character immediately preceding the abbreviation সং (*Saṃvat*), which in the lithograph closely resembles the ambiguous *n* or *l* under discussion. Whichever date be finally accepted, when further materials for accurate generalisation as to Bengālı handwriting are placed before us, the present manuscript forms an interesting link between the writing of plate LXXXI. and that of plates XXXIII. and LXIX. The plate represents f. 35 *b*.

*Punctuation, etc.* The daṇḍas have a peculiar twist to the left.—The mark of deletion in l. 1, fourth letter, is of a kind common also in Nepalese manuscripts.

*Writing.* The general character of the writing is much less bold and legible than in plate LXXXI. It has all the angularity of the Bengalī type, as exemplified in the letters *k*, *v*, and *r*, when single (shaped as in plate LXIX.) or superscript. The shape of initial *a* is rather peculiar, being neither pure Devanāgarī nor closely resembling any Bengālī form as yet noticed. Initial *i* and *u* are nearly the same as in modern Bengālī (though without the flourish at the top); and so are the letters *ch*, *ṭ*, *t*, *d*, *dh*, *n*, *p*, *bh*, *y*, and *sh*. The form of *l* varies; compare *jalaṃ* in l. 1 with the same word in l. 3, where it resembles *n* (see the description of plate LXIX.). The letter *d*, which we called transitional in the description of plate LXXXI., is here of the usual Bengālī type; and *h*, which was there pure Devanāgarī, shows as yet only slight symptoms of change. The *anusvara* is written above the line, as in Devanāgarı.

(1) "kaḥ sa sa [*deleted*] varṇa" [*Pāṇini*, vi. 1, 101] iti dīrghaḥ | kasyāḥ nadyāḥ jalaṃ ṣuddha[ṃ] vahati | kabhyāṃ strıbhyāṃ dharmakathā ṣriṇomi | kabhyaḥ strībhyaḥ ṣriṇomi [*sic*] || "syāṭ hrasvaṃ cha" [*Pāṇ.* vii. 3, 114] | kasyaḥ striyā dharmam idaṃ , "āṅi

(2) chāpa" [*Pāṇ.* vii. 3, 105] ity etvaṃ | āy-ādeṣaḥ kayoḥ dhanaṃ | "āmi sarvanāmna [*read* °naḥ] suṭ" [*Pāṇ.* vii. 1, 52] iti suḍāgamaḥ | atvabandhalopaḥ | kāsāṃ strıṇāṃ bhartārasya devadattaḥ [*read* bhartarya-devad°?] | syaṭ "ṅerām nadyā-

(3) mnıbhya" [*Pāṇ.* vii. 3, 116] iti ṅerāṃ avṛiddhiḥ | hrasvaḥ | kasyāṃ nadyaṃ jalaṃ ṣuddha[ṃ] vahati | etvam ayadeṣaḥ | kayoḥ striyoḥ prativasati ṣobhā | pa-kāralopaḥ | kāsu strīshu prativasati

(4) lakshmīḥ | "pañchamyās tasi" [*Pāṇ.* v. 4, 44] na puṃvad bhavaḥ | chāpanivṛittiḥ | "ku tiho[ḥ]" "kvātiti" [*Pāṇ.* vii. 2, 104–5] ku-bhāvaḥ kutaḥ | sarvaṃ pūrvvavataḥ [*read* °vat] | "saptamyastāt" [*Pāṇ.* v. 3, 10, *wrongly quoted*] kutra kadā karhi sarvaṃ pūrvavat | napuṃsake ki-

(5) maṣabdāt svādayaḥ | anena sarvanāma uchyate || "svamor napuṃsakād" [*Pāṇ.* vii. 1, 23] iti svamor luk | vibhakter abhavāt kādeṣo bhavati | kiṃ vadati brāhmaṇo [']yaṃ || dvivachanādau kim aḥ ka iti kā-

[The letter *ṅ* (very faint), at the upper left-hand corner of the page, denotes apparently that the case-suffixes of the dative, ablative, genitive and locative, *ṅe*, *ṅasi*, *ṅas*, *ṅi*, are under discussion.]

2.

THE *Rāvaṇavāha* or *Setubandha*, a poem ascribed to Pravarasena. On palm-leaves; about 13½ in. by 2; five lines in a page. The leaves are numbered from 1 to 68, but there are really 69, as the scribe has wrongly repeated the number 2. This work has been edited by Professor Dr. S. Goldschmidt (Strassburg, 1880), and the passage in the plate corresponds with Book vii., 45*b*-51, of his edition. The notes, or commentary, are in a different ink from the text, and the writing is more modern. They are usually placed on the margins, but sometimes between the lines, and do not extend beyond page 65.

As to the date of this manuscript, Dr. Rājendralāla Mitra writes as follows, in the *Proceedings of the Asiatic Society of Bengal*, no. vii., July 1880, p. 120:—

"The most important circumstance connected with the codex under notice is its date. This is given in Prākṛit thus: *siri lakkhaṇassa amadema suvahare rajña veviie | posammi-sūranandasi supakshe chadamasa dinsvahe | doskhaṃvissāgame likhitāsi vanīnātheneti.* Two of the words of this extract are not intelligible to me; but the purport of the whole is clear enough:—it means that the manuscript was completed by one Vānīnatha, on Monday, the 16th of the waxing moon in the month of Pausha (*lit.*, when the sun sojourned in the constellation Pushya) of the year of the king Lakshmaṇa 102. The figures of the year are given in three words, *dosa kha vissa*, the first of which, *dosa*, means 'the arms' = 2; the second, *kha*, 'the sky' = a cypher; and the third, *vissa*, 'the universe' = 1. They have, according to the usual rule, to be read from the right side. I have elsewhere noticed that the era of Lakshmaṇa Sena begins from the year 1106 (*Journal*, vol. xlvii., p. 399), and that the date therefore corresponds with A.D. 1208."

This statement the learned writer subsequently reconsidered; for in his *Notices of Sanskrit MSS.*, vol. v., pt. ii., pp. 300–1, where a lithographed facsimile is given (pl. v.), he furnishes a transcript which differs in several points from that just quoted. The impossible *supakshe* is corrected into *supakkhe*, and *vānīnāthena* is altered into *vāṇinathena*, which ought, however, according to the facsimile, to be *vaṇīṇathena*. The word *chadamasa* appears as *chaṁdaghasra*.

Before considering further details of writing, we think it well to place on record that Professor Dr. Jacobi, of Münster, believes Dr. Rājendralāla Mitra's translation to be untenable on several astronomical grounds; viz. (1) the difficulty of the expression "the 16th of the waxing moon," for the 16th of the month would be the first day of the waning moon; (2) that the explanation "when the sun sojourned in the constellation Pushya" is untenable, (*a*) because in Prākṛit "in Pushya" would be expressed by *pūsammi*, not *posammi* (which is equivalent to *paushe*), and (*b*) because at the moment of the full moon of Pausha, the moon herself is in the constellation Pushya, and the sun is 180° off, at the diametrically opposite part of the ecliptic; (3) that the 16th of Pausha, A.D. 1208, fell, not on a Monday, but on a Wednesday. The transcription itself, however, requires further correction, the result of which is that the date 102 must be given up. Indeed, even according to the editor's own showing, it could hardly be right, for *viṣva* (in Prākṛit *vissa*) seems never to mean 1, but always 13 (see Böhtlingk and Roth *sub voc.*, and Burnell's *South Indian Palaeography*, 2nd edit., p. 78). Our principal emendations are these: (1) The somewhat ambiguous character which Dr. R. M. transcribes *skha*, certainly does not contain *kh* at all. It is found expressing *mba*, *su* or *sva* (see the plate, ll. 1 and 3), and *mu*, but is distinctly different from *kh*, which never has a top. (2) Whatever be the value of the rather doubtful letter rendered *g* in °*āgame*, there is clearly a long *a* between it and the following *m*; so that, if the character be really *g* (as seems most probable), the end of the compound word is not °*āgame* but °*gāme* = *grāme*, in which case the supposed date would be in reality the name of the village in which the manuscript was written. We also observe that Dr. R. M. has vitiated his transcript by repeatedly mistaking the form of initial *a*, firstly for *su* (for the real *su* see l. 1 of the plate, in the word *suanta*), and secondly for *nsv* (the word which he gives as *dinsvahe* being really *diahe* = *divase*). The word which precedes this last is surely neither *chadamasa* nor *chaṁdaghasra*, but *chaüddahī* (see Vararuchi, i. 9); and *si supakkhe* should be read *siapakkhe* = *sitapakshe* (so that the manuscript was written on the fourteenth lunar day of the bright half of the month). These remarks suffice to show that the interpretation of this colophon is a problem the solution of which remains with those who have access to the manuscript itself.

*Writing.* The forms of the letters in this manuscript are almost, if not entirely, identical with those of no. 1.

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[The Committee have to thank Dr. Rājendralāla Mitra, the owner of the manuscript, and the Rev. Dr. Hoernle, the Philological Secretary of the Asiatic Society of Bengal, for this photograph, the best of four that were most kindly placed at their disposal. The extreme faintness of the bluish-grey ink, and the damaged state of the manuscript, rendered it impossible to obtain better impressions, and the photograph of the last page is almost illegible.]

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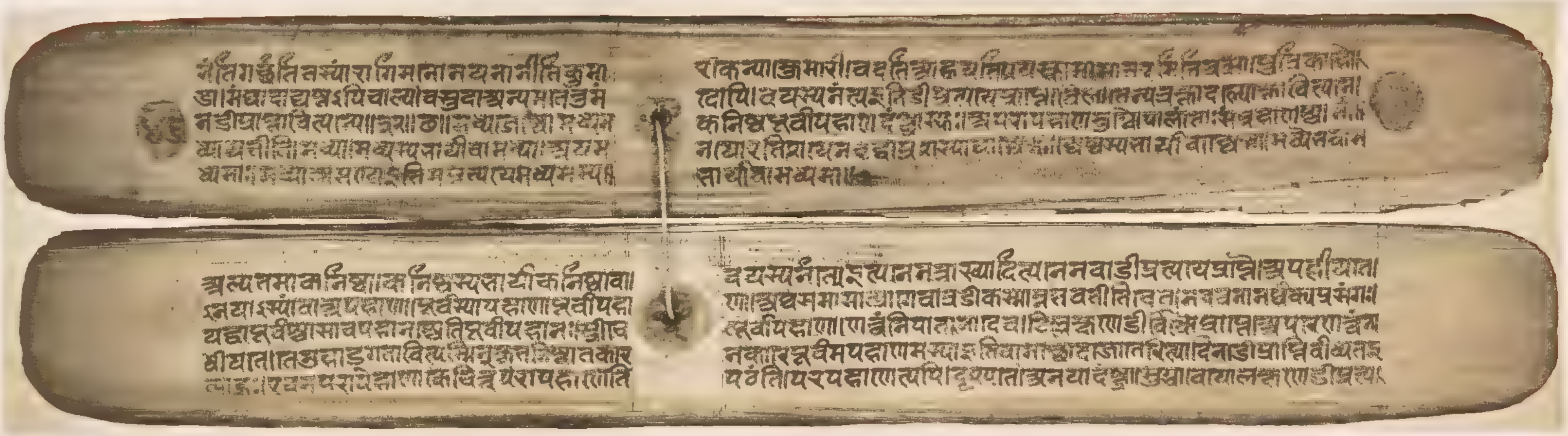
I.



VARDHAMĀNA, GAṆARATNAMAHODADHI. A.D. 1229. ROYAL ASIATIC SOCIETY, SANSKRIT 112.

PLATE I.—SANSKRIT.

## ROYAL ASIATIC SOCIETY. SANSKRIT 112.—A.D. 1229.

A COMMENTARY by Paṇḍit Vardhamāna on his own work entitled *Gaṇaratnamahodadhi*, a grammatical treatise of great value and rarity. On palm-leaf, about 17⅜ inches by 2⅛; 178 leaves, with 4 or 5 lines in a page. Probably written in Rājpūtāna; dated "Samvak (*sic*) 1151, in the year *virodhi* of the Jupiter-cycle." This latter specification seems to show that the Śaka, and not the Vikramāditya, era is intended; so that the date would be A.D. 1229 (and not A.D. 1094). For a Sanskrit MS. this is a very high antiquity, since the learned Rājendralāla Mitra says on p. xi. of a Report inserted in his Notices of Sanskrit MSS., no. ix.: "The oldest palm-leaf manuscript I have seen bears date Samvat 1189=A.C. 1132, and the oldest paper manuscript as aforesaid is Samvat 1367=A.C. 1310; but such records are exceedingly rare, and the general run is from 150 to 250 years."

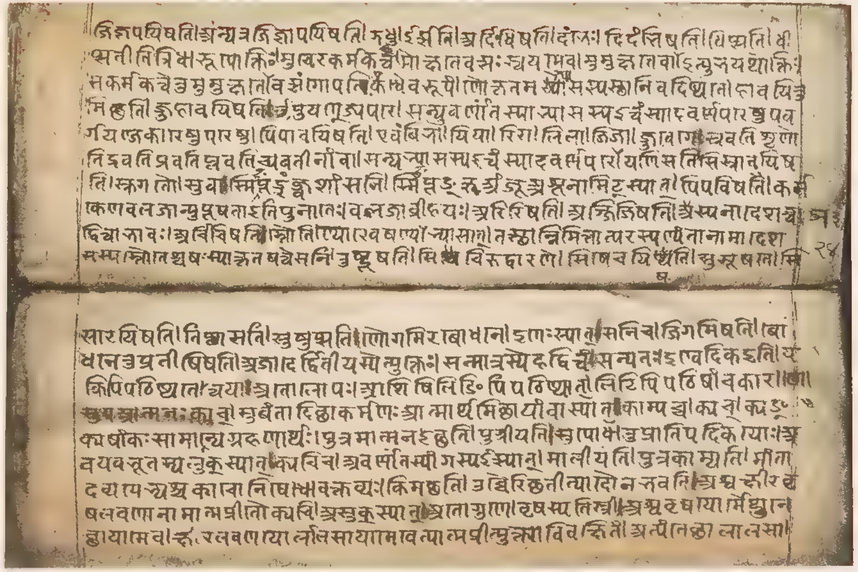
*Ruling.* The text is bounded by double vertical lines on the right and left of each column.

*Writing.* Devanāgarī, not differing much from that in use in Northern India even some centuries later.

*Forms of letters.* Observe initial *i* in *iti*, l. 2, col. 2; l. 9, col. 2 (twice); and initial *o* in *ohān*, l. 9, col. 1. When not initial, *e* is usually represented by an upright stroke before the consonant which it follows in sound, as ते *te;* and *o* by two strokes, one before and the other after the consonant, as नो *no.* At the end of l. 1, col. 2, however, we find हो *ho*, and in l. 4, col. 2, near the end, ध्ये *dhye*, as well as in l. 6, col. 2, near the end, प्ते *pte*, according to the usual method of writing these diphthongs. The diphthongs *ai* and *au* are formed like *e* and *o*, with the addition of an upper stroke, as in l. 3, col. 1, near the end, ष्ठौ *shṭhau.* The *avagraha* has a slightly peculiar form in l. 2, col. 1, near the middle, and l. 7, col. 1, near the beginning, viz. ऽ. *Anusvāra* is either a dot or a circlet, as in l. 1, col. 1, at the beginning, *naṃti gachchhaṃti.* The arithmetical figures in red circles on the right and left are 46.

[The Committee have to acknowledge the assistance of Professor Cowell of Cambridge, Professor Eggeling of Edinburgh, and Dr. Rost, Librarian of the India Office, in describing this plate and plates II. and III.]

II.



VIMALASARASVATI, RUPAMĀLĀ. A.D. 1380.

INDIA OFFICE LIBRARY, SANSKRIT 1666.

## India Office Library. Sanskrit 1666.—A.D. 1380.

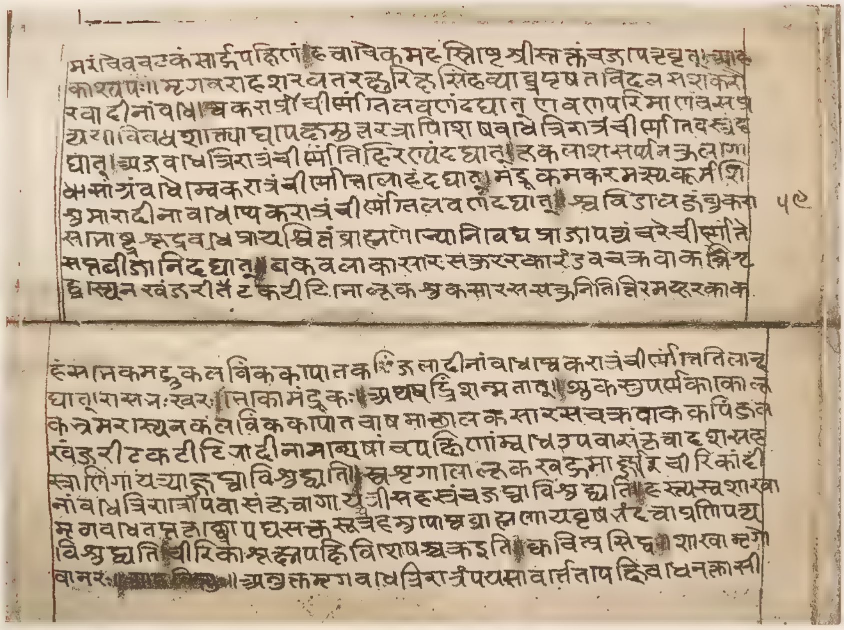
The Rūpamālā, a grammatical work by Vimalasarasvatī. On paper, about $9\frac{1}{8}$ in. by $3\frac{3}{8}$; 112 leaves, with from 8 to 11 lines in a page. Written "here in the ancient city," probably somewhere in Western India, and dated Samvat 1437 = A.D. 1380.

*Ruling.* Double lines bounding the text on the right and left.

*Writing.* Devanāgarī, not deviating widely from the ordinary type.

*Forms of Letters.* The diphthong *e* is usually expressed by a stroke before its consonant, as ॎम *me;* and *o* by a stroke before and another after, as ॎगा *go;* but the ordinary forms also occur, as त्वे *tve*, l. 3, near the beginning, थो *tho*, l. 2, near the end. The diphthongs *ai* and *au* are formed by the addition of an upper stroke, as ॎधे *dhai*, l. 3, middle, ॎणो *ṇau*, ibid. *Anusvāra* is either a dot or a circlet, as in l. 1, towards the end, *daṃbheḥ* । *didaṃbhi.*

III.



GOVINDARĀJA, SMṚITIMANJARI. A.D. 1410.

INDIA OFFICE LIBRARY, SANSKRIT 1736.

Plate III.—Sanskrit.

India Office Library. Sanskrit 1736.—A.D. 1410.

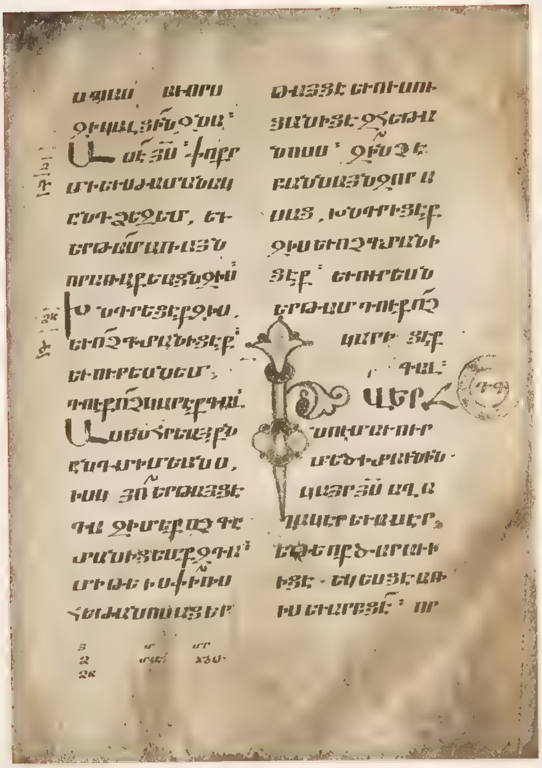
THE Smritimanjari, a work on religious observances and penances, compiled by Govindarāja, the son of Bhaṭṭamādhava. On paper, about 9¼ in. by 3⅝; 152 leaves, with from 9 to 11 lines in a page. Written in the village of Vasurāvi (in Western India), by Paṇḍit Nīlakaṇṭha, and dated Samvat 1467 = A.D. 1410.

*Ruling.* Single or double lines bounding the text on the right and left.

*Writing.* Devanagari, similar to that in plate II.

*Forms of Letters.* The diphthongs *e* and *o* have both forms, as in plate II.; e. g. ॎप *pe*, ते *te*; ॎगा *go*, गो *go*. The other diphthongs are ॎे *ai*, ॎो *au*, as in रौ *rau* at the end of l. 2. The *anusvara* is indicated by a dot more usually than by a circlet (ll. 17, 19).

IV.



THE GOSPELS. A.D. 1181.

BRIT. MUS., ORIENTAL 81.

## BRITISH MUSEUM. ORIENTAL 81.—A.D 1181.

THE four Gospels, preceded by the Epistle of Eusebius to Carpianus and the Eusebian Canons, and accompanied by a harmony at the foot of each page. The Ammonian Sections and Eusebian Canons are noted on the margins. On vellum; small quarto, about 8¾ in. by 6⅝; 377 leaves. Written in the convent of Trazarg, in Cilicia, by a scribe named Thoros, A.M. 6606, A. Armen. 630, A.D. 11[81]. The plate contains S. John, ch. vii. 32—37.

*Gatherings.* Usually of twelve leaves, though ten, fourteen and sixteen also occur, and the last has only eight. They are signed with letters on the verso of the last leaf.

*Ruling.* On one side only, with a dry point, guided by prickings on the margin. The text is bounded by single vertical lines.

*Writing.* Capitals; occasional marks of accentuation or intonation, in red.

*Ornamentation.* The initials of the capitula are large, those of the sections smaller. Both are ornamented, the former being painted of various colours, and gilt; the latter written with red ink gilt. The first letter of each Gospel is of a large size, and variously coloured and flourished. The first few words are written in large capitals, gilt over red ink, on a dark blue back-ground (see ff. 9 *a*, 112 *a*, 181 *a*, 290 *a*). The beginning of each Gospel is surmounted by an ornamental head-piece, resembling those in contemporary Greek manuscripts, with figures of birds, etc. A portrait of the Evangelist is prefixed. The Epistle of Eusebius to Carpianus and the Canons are enclosed in frames, composed of pillars, supporting entablatures, which are surmounted by figures of birds and other ornaments, the whole being richly coloured. At the beginning is a picture of Samuel, the abbat of the convent of Trazarg, offering to our Lord this manuscript, which was written by his order.

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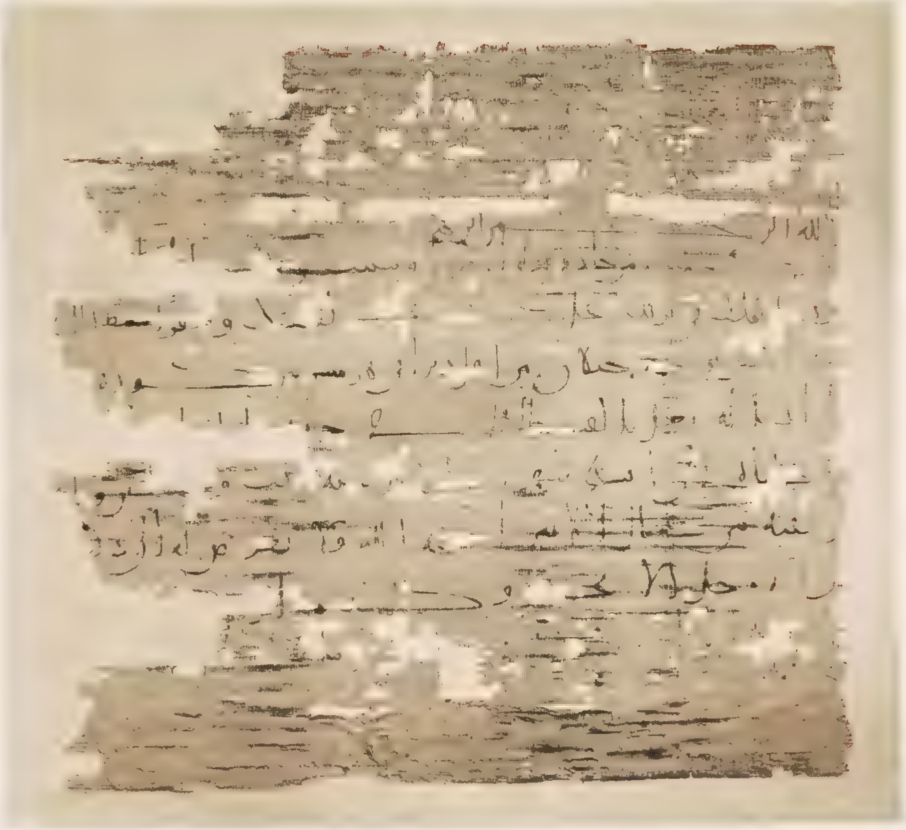
[The Committee have to acknowledge the help of the Rev. S. Baronian of Constantinople in describing this plate.]

V.



ARABIC PASSPORT. A.D. 750.

BRIT. MUS., ORIENTAL 15.

Plate V.—Arabic.

## British Museum. Oriental 15.—A.D. 750.

A PERMIT, granted in the month of Rabīʿ I., A.H. 133 (7 Oct.—5 Nov., A.D. 750), by H̱ādim, the freedman of ʾAbū Mūsā, and Śabīb ʾibn ——, the governors of the district of Munf or Memphis under ʿAbd ʾal-Malik ʾibn Yazīd, the ʾAmīr of Egypt, to a Copt, whose name is now scarcely legible, from a place called Dair ʾAbī Hirmīs, or the Convent of ʾAbū Hirmīs, allowing him to work at ʾal-Fusṭāṭ (Old Cairo) till the end of the month of Rabīʿ II. (4 Dec.). On papyrus, about 8 in. by 8¾; much mutilated on both margins, but especially on the left. The name of the scribe was ʾIbrāhīm. See Mémoires de l'Académie des Inscriptions et Belles-Lettres, t. x., p. 65; Journal Asiatique, t. ix., 1826, p. 220; Silvestre, Paléographie Universelle, 1ère partie, Paris, 1841, écritures Arabes, pl. 1, and f. 192 *verso*; Description des Antiquités composant la Collection de feu M. A. Raifé, par F. Lenormant, Paris, 1867, p. 53, no. 438 *bis;* Catal. Codd. MSS. Orientt. qui in Museo Britannico asservantur: pars secunda, Codices Arabicos amplectens, p. 760, no. MDCL.

*Writing.* A rather inelegant Nas̱hī, entirely destitute of diacritical points.

*Forms of Letters.* Observe the final ك of الملك and [ما]ملك[ا], l. 3, as compared with the final ل of يعمل, l. 5, or الاجل, l. 8. Final ا is sometimes prolonged below the line, as in اذنا and بالفسطاط, l. 5; at other times not, as in خادم, l. 2, and عمال, l. 7. The form of ة in ـة, l. 5, is peculiar and exaggerated. The long vowel *ā* is occasionally not expressed, as in كتب, l. 2, انسلخ and ثلث, l. 6, for كتاب, انسلاخ, ثلاث.

1 [بسم ا]لله الرحمن الرحيم

2 [هذ]ا كتب من خادم مولي ابي موسي وشبيب بن . . . . [عاملي الامير]

3 [عبـ]ـد الملك بن يزيد علي كورة منف ﻟ[ـعا]ﻣﻠك و . . ﻭﺭ اشمط اللحـ[ـية]

4 [جسـ]ـيم ابيض بوجهه خيلان من اهل دير ابي هرميس من كورة [منف]

5 [اذ]ا اذنا له يعمل بالفسطاط في حر[مه] . . . . . . . . . . . . .

6 [و]اجلناه الي انسلخ شهر ربيع الا[خر] سنة ثلث و[ثلث]ين و[م]ا[ية]

7 [فمـ]ـن لقيه من عمال الامير اصلحه الله فلا يعرض له الي ذا[لك]

8 [مـ]ـن الاجل الا بخـ[ـير] وكتبه ابر[هيـ]ـم [في شهر]

9 [ربيع] الاول سنة [ثلث وثلثين و]ماية

1 In the name of God, the compassionate, the merciful.

2 This is a permit from H̱ādim, the freedman of ʾAbū Mūsā, and Śabīb ʾibn ——, [the two governors of the ʾAmīr]

3 ʿAbd ʾal-Malik ʾibn Yazīd over the district of Munf (Memphis), to Flbīk W—kr (*or* W—fr), having a grizzled beard,

4 stout, of a clear complexion, with moles on his face, an inhabitant of Dair ʾAbī Hirmīs in the district [of Munf].

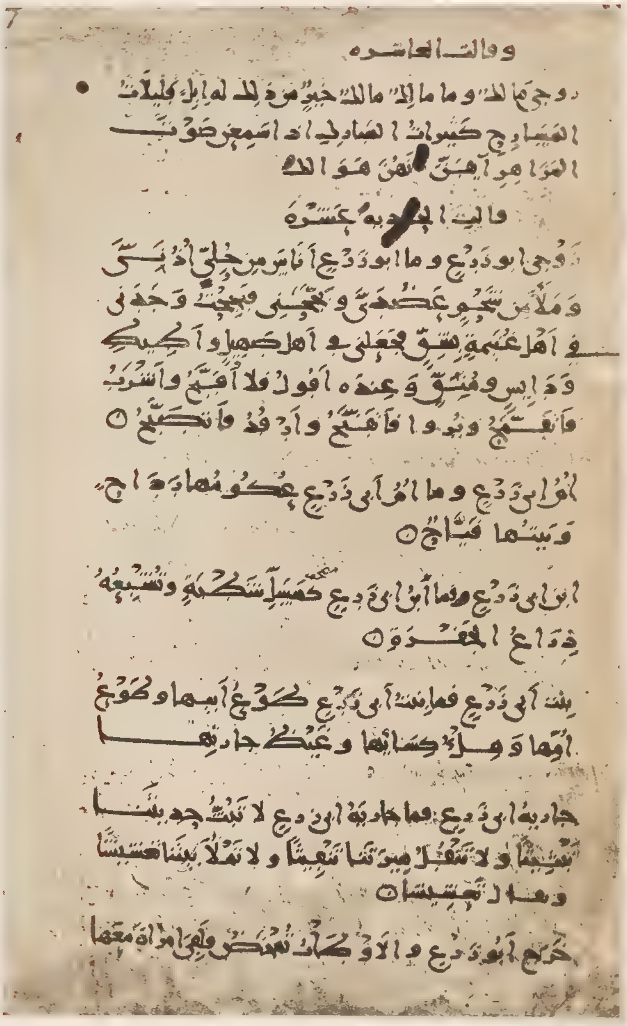
5 We allow him to work at ʾal-Fusṭāṭ with his family (?) . . . . . . . . . . . . . . . . . . . . . .

6 [And] we grant him leave till the end of the month of Rabīʿ II., in the year 133.

7 [And] whosoever meets him of the officials of the ʾAmīr,—may God prosper him!—let him not treat him, until

8 the expiry of this period, otherwise than well. And ʾIbrāhīm wrote it [in the month of]

9 Rabīʿ I., in the year 133.



وقالت العاشرة

زوجي مالك وما مالك مالك خير من ذلك له ابل قليلات
المسارح كثيرات المبارك اذا سمعن صوت
المزاهر ايقن انهن هوالك

قالت الحادية عشرة

زوجي ابو زرع وما ابو زرع اناس من حلي اذني
وملأ من شحم عضدي وبجحني فبجحت وجدني
في اهل غنيمة بشق فجعلني في اهل صهيل واطيط
ودائس ومنق وعنده اقول فلا اقبح واشرب
فاتقمح [illegible] وارقد فاتصبح ٥

ام ابي زرع وما ام ابي زرع عكومها رداح
وبيتها فياح ٥

ابن ابي زرع وما ابن ابي زرع كمسل شطبة ويشبعه
ذراع الجفرة ٥

بنت ابي زرع فما بنت ابي زرع طوع ابيها وطوع
امها وملء كسائها وغيظ جارتها

جارية ابي زرع فما جارية ابي زرع لا تبث حديثنا
تبثيثا ولا تنقث ميرتنا تنقيثا ولا تملأ بيتنا [illegible]
[illegible] ٥

خرج ابو زرع والاوطاب تمخض فلقي امراة معها

'ABŪ 'OBAID, ĠARĪBU 'L-ḤADĪṮ. A.D. 866.

LEIDEN, UNIV. LIBR., COD. 298 WARNER.

## LEIDEN. UNIVERSITY LIBRARY. COD. 298 WARNER.—A.D. 866.

THE Ġarību 'l-Ḥadīṯ of 'Abū 'Obaid 'al-Ḳasim 'ibn Sallām († A.H. 224 = A.D. 838-9), a treatise on the rare and curious words in the sayings of Muḥammad and his Companions. On paper; small folio; 241 leaves. Dated Ḏu 'l-Ḳa'da, A.H. 252 (13 Nov.—12 Dec., A.D. 866). See Zeitschrift der Deutschen Morgenländischen Gesellschaft, Bd xviii., p. 781, and Catal. Codd. Orientt. Bibl. Acad. Lugduno-Batavæ, vol. iv., no. MDCCXXV. This is probably one of the oldest paper MSS. in existence.

*Gatherings.* The kurrāsas or quires consist of 20 leaves, except the sixteenth, which has 22.

*Writing.* The writing stands midway between Kūfī and Nasḫī, somewhat resembling that of old Maġribī (African and Spanish) MSS. The diacritical points are occasionally omitted.

*Punctuation.* ⊙ at the end of a sentence, ll. 10, 12, 14, 19.

*Forms of Letters.* Frequently طِ صِ رِ بِ, to distinguish these letters from ظ ض ز ذ; also عٍ عٍ حٍ جٍ, as opposed to غ غ خ خ. ش is written ښ, and س occasionally has three points below, ڛ. ث appears as ت in l. 17. Observe the shape of final ك in ll. 2, 3, 4, as distinguished from the final ل in ll. 8, 16, 19. Final ا usually projects below the line, but not invariably, e. g. وقالت, l. 1; المبارك, l. 3. In *lām-'alif* the right-hand limb is the 'alif, e. g. ومَلَا (ومَلَا), l. 7; تَمـلَا (تَملَا), l. 18. ـي is also written ـٮ; e. g. ويُروا, l. 10. The most curious feature in this manuscript, however, is that ق is sometimes written with one point below, ڢ ڢ; at other times with two points above and one below, ڦ ڦ; whilst when final it is unpointed, ٯ. — Hamza is rarely expressed with ا, e. g. ومَلَا, l. 7; generally اُ اِ ا stand for أُ إِ أ. For ئ ؤ we have usually ـيـ ـو, sometimes ئ ؤ. آ initial is written اا. The tanwīn of ḍamma is ". Taśdīd has the form ـّ as well as ـّ; in combination with fatḥa, ـَّ, l. 4, as well as the common ـَّ. Ǵázma is indicated by >; in l. 20 it is written over ا as a long vowel, in والاَوْطاب.

---

1 وقالت العاشرة

2 زوجي مالكٌ وما مالكٌ مالكٌ خيرٌ [read ما لكِ خيرٌ] من ذلك له ابِلٌ [read ابلٌ] قَليلَاتُ

3 المَسَارِحِ كَثيراتُ المَبارِكِ اذا سَمِعن صَوْتَ

4 المَزَاهِرِ ايقَنَّ [ا]نَّهن هَوالك

5 قالتِ الحـ[ا]ديةَ عَشْرَةَ

6 زَوْجي ابو زَرْعٍ وما ابو زَرْعٍ اَنَاسَ من حُلِيٍّ اُذُنَيَّ

7 وَمَلَاَّ مِن شَحْمٍ عَضُدَيَّ و بَجَّحَنِي فبَجِحْتُ وَجَدَني

8 فے اَهْل غُنَيمةٍ بِشِقٍّ فجَعَلني فے اَهل صَهيلٍ واَطِيطٍ

9 وَدَايِسٍ ومُنِقٍ [originally ومُنَقٍّ] وعِندَه اَقُولُ فلا اُقَبَّحُ وَاَشْرَبُ

10 فاَتـقَمَّحُ ويُروا فاَتـقَنَّحُ وارْقُدُ فاَتَصَبَّحُ ⊙

11 اُمُ ابي زَرْعٍ وما اُمُ اَبي زَرْعٍ عُكُومُها رَدَاحٍ [read رَدَاحٌ]

12 وَبَيتُها فَيَّاحٌ ⊙

13 ابن ابي زَرْعٍ فما [originally وما] ابنُ ابي زَرعٍ مضجعه كمَسَلِّ شَطْبَةٍ وتُشْبِعُهُ

14 ذِرَاعُ الجَفْرَةِ ⊙

15 بِنت اَبي زَرْعٍ فما بِنتُ اَبي زَرْعٍ طَوْعُ اَبيها وطَوْعُ

16 اُمّها وَمِلْءُ كِسَائها وغَيْظُ جارتِها

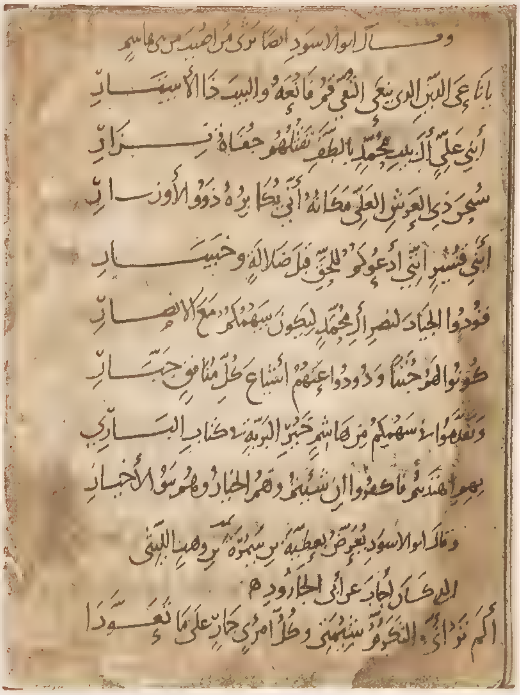
17 جاريةُ ابي زَرعٍ فما جاريَةُ ابي زرعٍ لا تَبُثُّ حديثَنا

18 تَبْثيثًا ولا تَنَقُلُ ميرَتَنا تَنْقِيثًا ولا تَمْلَاُ بيتَنا تغشيشًا

19 ويقال تعشيشا ⊙

20 خَرَجَ اَبو زَرْعٍ والاَوْطَابُ تُمْخَضُ فلَقِيَ امرأةً معَها

VII.



وقال ابو الاسود ايضا يرثي من اصيب من بني هاشم

يا ناعي الدين الذي ينعى النبي قم فانعه والبيت ذا الأستار

أبني علي آل بيت محمد بالطف تقتلهم جفاة نزار

سبحان ذي العرش العلي مكانه أنى يكابره ذوو الأوزار

إني فنير أنني أدعوكم للحق لا لضلالة وخسار

قودوا الجياد لنصر آل محمد ليكون سهمكم مع الأنصار

كونوا لهم جننا وذودوا عنهم أشياع كل منافق جبار

ولقد علموا سهمكم من هاشم خير البرية في كتاب الباري

بهم اهتديتم ما كفرتم إن شكرتم وهم الجياد وهم سرو الأخيار

وقال ابو الاسود يعرض بعطية بن سمرة بن وهب الليثي

الذي كان أجار عن أبي الجارود ه

ألم تر أن الكرم سيمهي وكل امرئ جار على ما تعودا

DĪWĀN OF ’ABU ’L-’ASWAD. A.D. 990.

LEIPZIG, UNIV. LIBR., D.C. 33 (REFĀ'ĪYA.)

Plate VII.—Arabic.

## Leipzig. University Library, D.C. 33 (Refā'īya).—A.D. 990.

The Dīwāns, or collected poems, of 'Abū Ṭālib, 'Abu 'l-'Aswad 'ad-Du'alī, and Suhaim. On paper; small quarto; 67 leaves. Written at Baġdad, by 'Afīf 'ibn 'As'ad, in 'al-Muḥarram A.H. 380 (31 March—30 April A.D. 990). See Zeitschrift der Deutschen morgenländischen Gesellschaft, Bd xviii., p. 220.

*Writing.* A good, clear Nasẖī. The diacritical points are frequently wanting.

*Punctuation.* ه at the end of a sentence, l. 12.

*Forms of Letters.* ع ص ح س ط د, in contradistinction to غ ض خ ش ظ ذ; but ر is distinguished from ز thus, زٚ. Final ا sometimes projects below the line, as in يكابره, l. 4, الجارود, l. 12. Final ـَي, *ā*, is often written ـِي, i. e. with the *'imāla*, *ē*. Remark ةٌ for ةُ in l. 3. Hamza is frequently expressed with ا, but the vowel fatḥa is then commonly omitted, as أبنِي, l. 3, for أَبنِي; on the other hand, اِن for إِن in l. 9, and اُصيبَ for اُصيب in l. 1. We find ـٌ for ـُ in شئتُم, l. 9. آ initial is merely أ in آل, ll. 3, 6. Tašdīd has the form ـّ, sometimes ـّ ـّ ـّ, ll. 4, 7, 8, 13. With ḍamma it is written over the vowel ـُّ, l. 13; also sometimes with fatḥa, as in جَبَّارِ, l. 7. Ǧazma has the shape ـْ; it is written over ـِ as a long vowel in شِيْمَتِي, l. 13.—Observe the omission of long *ā* in سُبحَن, l. 4, for سُبحَانَ; and the stroke, merely to fill up the line, in الأَوزـارِ, l. 4.

---

1 وقالَ ابـو الاسوَدِ ايضًا يَرثِي مَن اُصيبَ من بني هاشمٍ

2 يا ناعيَ الدّينِ الذي ينعَي التُّقي      قُم فَانْعَهُ والبـيتَ ذَا الاُستَـارِ

3 أبنِي عَـلِيٍّ آلَ بـيتِ مُحمّدٍ      بالـطَّفِ تَـقـتُـلُـهُم جُفَاةُ نِـزَارِ

4 سُبحَن ذِي العَرشِ العَلِيِّ مَكَانُهُ      أَنَّى يُكَابِرُهُ ذَوُو الأُوز ــــ ارِ

5 أبَنِي قُشيرٍ انّـنِي أُدعُوكُمُ      للحَـقِّ قـبـلَ ضَـلالَـةٍ وخَـسَارِ

6 قُودُوا الجيَادَ لنصرِ آلِ مُحَمّدٍ      لِيَكونَ سَهْمُكُمُ مَعَ الانـصـارِ

7 كُونُوا لَهُم جُنَنًا وَذُودُوا عَنهُمُ      أَشْـيـاعَ كُـلِّ مُنَافِقٍ جَـبَّارِ

8 وَتَقَدَّمُوا فِي سَهْمِكُم مِن هَاشِمٍ      خَيْرِ البَرِيّةِ فِي كتابِ البَارِي

9 بِهِمِ اهتَدَيتُم فاكفُروا اِن شِئتُمُ      وهمُ الخِـيـارُ وهُم بَنُـو الأُخيارِ

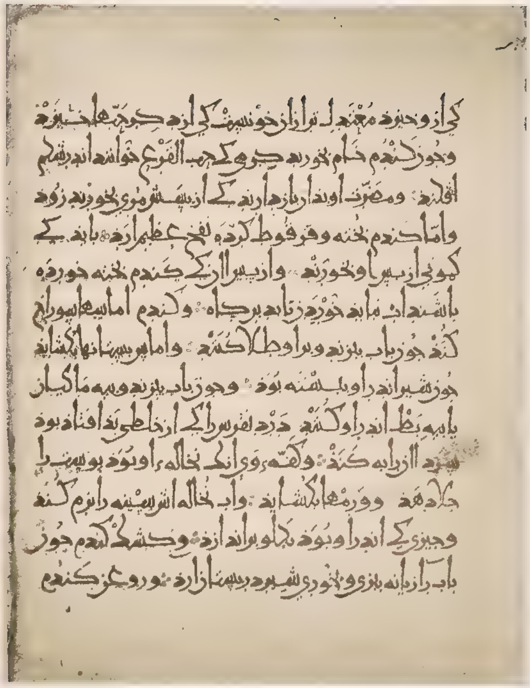
10 تمت

11 وقالَ ابو الاسوَدِ يُعَرّضُ بعطِيّةَ بن سَمُرَةَ بن وهبٍ اللّيثِي

12 الذي كَانَ أُجابَ عن أبي الجَارُودِ ه

13 أَلَم تَرَ أَنِّي والتَكَرُّمُ شِـيْمَتِي      وكُلُّ امرِئٍ جارٍ علَي مَا تَعَوَّدَا

VIII.

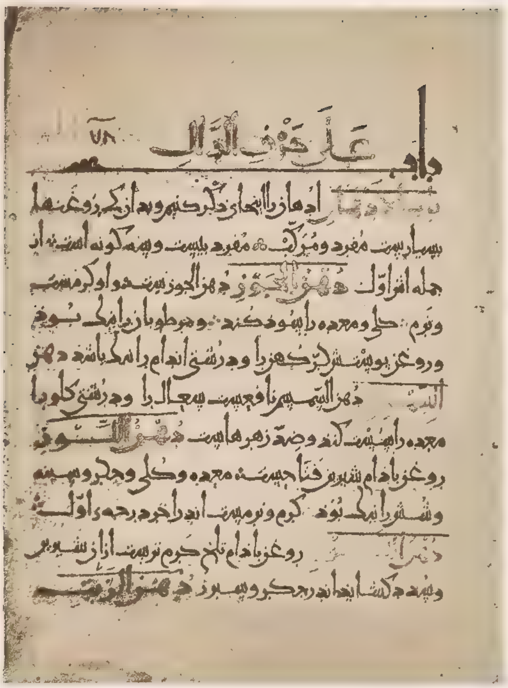


MUWAFFAḲ AL-HARAWĪ, KITĀBU 'L-'ABNIYA.

A.D. 1055-1056.

VIENNA, HOFBIBLIOTHEK, A.F. 340 (83.)

IX.


باب علی حرف الدال ٦٨

**MUWAFFAḲ AL-HARAWĪ, KITĀBU 'L-ÁBNIYA.**

A.D. 1055 - 1056.

VIENNA, HOFBIBLIOTHEK, A.F. 340 (83.)

## PLATES VIII. AND IX.—PERSIAN.

### VIENNA. HOFBIBLIOTHEK, A.F. 340 (83).—A.D. 1055—56.

THE Kitābu 'l-'Abniya 'an Ḥaḳā'iḳi 'l-'Adwiya, a medical work, composed by 'Abū Manṣur Muwaffaḳ 'ibn 'Alī 'al-Harawī (i. e. of Herāt), for 'al-Manṣūr 'ibn Nūḥ the Sāmānide (A.H. 350—365 = A.D. 961—976). On paper; small quarto; 219 leaves. Written in Śauwāl, A.H. 447 (24 Dec. 1055—21 Jan. 1056), by 'Alī, the son of the well-known poet 'Aḥmad 'al-'Asadī of Ṭus, who flourished at the court of Maḥmūd of Ġazna. See the edition of F. R. Seligmann, Codex Vindobonensis sive Medici Abu Mansur Muwaffak bin Ali Heratensis Liber Fundamentorum Pharmacologiæ, pars I prolegomena et textum continens, 1859; and Flügel, die Arabischen, Persischen und Türkischen Handschriften der kaiserlich-königlichen Hofbibliothek zu Wien, Bd II., p. 534, no. 1465.

*Gatherings.* The kurrāsas, 28 in number, consist of 8 leaves, except the first and last, which have now only 6 and 5 respectively.

*Writing.* Kūfī passing into Nasḫī, but more Kūfic in appearance than even the older Arabic manuscript in plate VI. Words are occasionally divided between two lines, as یشکر | بخشا ,هرانج | و ,کاني | روذ ,نذ | کردا.

*Punctuation and Ornamentation.* Three, less frequently four, red or green dots at the end of a clause or sentence. The title of the book and the headings of the chapters are in large characters, partly flourished Kūfī; the titles of the smaller sections are written with red or green paint.

*Forms of Letters.* On the peculiarities of this manuscript see Seligmann's preface, pp. xxiv.—xxviii. The following are the principal points to be noted.—The letter ڢ occurs for ف in the words اڢراز ,اڢزار ,ڢام, اڢروزیدن ,اڢزودن, and اڢگندن, e. g. اڢکنذ, pl. viii., l. 3. ذ is substituted for د after a vowel in all pure Persian words, as خیزذ ,باذ. ب ج and ك are frequently used instead of پ چ and گ; ز stands for ژ; instead of گ, or گ, we find ک, as in کندم and کاه, pl. viii., ll. 5, 6. The scribe uses ع ج پس ر د, and more rarely ط ص, in contradistinction to ظ ض غ خ ش ز ذ. Final ا projects slightly below the line. کي or کے stands for کِه. Appended to آن ,هر, etc., we find ك and ج for که and چه, as انك, pl. viii. l. 10, هرانج ,هرچرا.—The *'iẓāfat* is sometimes expressed by kasra, as in بیهِ بَطْ, pl. viii. l. 9; after ـهٔ by ي, or hamza, or both, as کَفّهٔ وَي ,وداننده‌ی اشکار and بخالهٔ او, pl. viii. l. 10, ودارنده‌ئي ,ورانندهٔ جرخ جانورانیست. Madda is indicated by اا or آ, or is unmarked, as اانرا, pl. viii. l. 10, بآب, pl. viii. l. 13; ارذ, pl. viii. l. 4. Taśdīd is ّ; occasionally ٌّ occurs for ّ, as in اللوز ,اول, pl. ix. l. 8. Ġazma is ْ; it is sometimes written over و and ي as long vowels, as in خوْن ,خوْك, پیْنه, pl. viii. l. 11. The diphthongs *au* and *ai* are indicated either in the usual way, as جَو ,وَي; or else by a peculiar sign ^ written over the preceding consonant, with or without ġazma; as میل ,وي or وي ,جو ,بقول, جوهرش, and even لوز or لوْز (p. ٢٣٢). Similarly, in the case of the واو معدول, followed by a long or short *a*, as خوانند, pl. viii. l. 2, خوردن, pl. viii. l. 6, خوشترست ,خوذرا ,خوي. Observe too, in the case of the *'izāfat*, زهرهٔ‌ی خوك (p. ٢٥٩), وبر سوختهٔ آتش (p. ٢٥٣), درجهٔ‌ی دوم (p. ٢٥١). The یاي مجهول is also sometimes indicated by a special sign, ٕ, as خیزذ, pl. viii. l. 1, ببیزي (p. ٧٠), کلے *kulē*, for کلي *kulā*, نقلي (p. ٨٦), وداروی مسهلست (p. ١١).

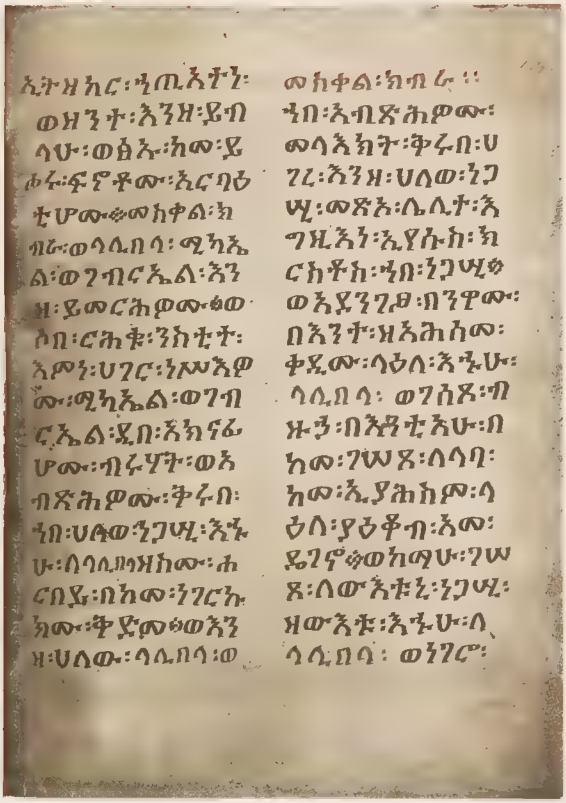
Plate VIII. (See Seligmann's edition, p. ٨٤, l. 15—p. ٨٥, l. 9.)

1 كي ازو خيزذ مُعْتَدِل تر ازان خُونستْ كي از ذِكر حَبّها خيزَذْ
2 وجُون كَنْدُم خَام بخورند كِرمي كي حب القَرْع خُوانند اندر شكم
3 افكنند . ومضَرّت او بذان باز دارند كے از بسَش مُرى بخورند زُوذْ
4 واَمّا كَندم بُختَه وقرقُوط كَرْدَه نفخ عظيم ارَذ . بايذ كے
5 كموني از بس او بخورَنْد . واز پس اان كے كَندم بخته خوردَه
6 باشَند ابْ نبايذ خُورْدَن تا بدين كَاه . وكندم اماسها سوراخ
7 كُنَذْ جُون باب بپزند وبر او طلا كُنَنْد . واماس بستانها بُكشايذ
8 جُون شير اندر او ببسْتَه بُوَذ . وجون باب بپزند وبيه مَاكيان
9 يا بيهِ بَطّ اندر او كُنَنْد . دَرّد نقرس را كے از خلطي بَذ افتاذ بوذْ
10 سَرد اان را به كُنَذْ . وكَفّهء وَي انك نخالهء او بُوَذ پوست را
11 جلا دهَذ . ووَرَمْها بكُشايذ . واب نُخاله اش سينه را نرم كُنَذ
12 وجيزي كے اندر او بُوَذ بكَلو بر اندازذ . وكشكْ كندم جُون
13 بآب رازيانه ببزي وبخُوري شِير در بستان آرذ . وروغن كَندُم

Plate IX. (See Seligmann's edition, p. ١١٤, l. 11—p. ١١٥, l. 4.)

1 بـاب عَلَى حَرْفِ الدَّالِ ٧٨
2 باب الادْهَانِ ادهان را اينجاي ذكر كنيم وبدان كے رُوغنها
3 بسيارست مُفرد ومُرَكّبْ . مُفرد بيست وسه كونه است . از
4 جمله اش اوّل دُهْنُ الجَوزِ دُهن الجوزست . واو كرمست
5 ونَرم . كلي ومعده را سُوذ كُند . ومرطوبان را نيك بُوذ
6 وروغن پوسْتش كرّكُهن را ودُرشتي اندام را نيك باشذ دهن
7 السِّمْسِمِ دُهن السّمسم نافعست سعال را . ودرُشتي كلو را
8 معده را سُسْت كنذ وضِدّ زهرهاست دُهْنُ اللَّوْزِ
9 روغن باذام شيرين فَتّاحست . معده وكُلي وجكر وسينه
10 وشُش را نيك بُوَذ . كرم ونرمست اندر اخر درجهء اوّل .
11 دُهْنُ اللَّوْزِ روغن باذام تلخ كَرم ترست ازان شيرين
12 وسُدد كشايذ اندر جكر وسبرز دُهْنُ الزَّيتِ

X.



ኢትዛከር፡ኀጢአተነ፡
ወዘንተ፡እንዘ፡ይብ
ላሁ፡ወፅአ፡ክመ፡ይ
ሖሩ፡ፍኖቶሙ፡አርባዕ
ቲሆሙ፡፡ወመስቀል፡ክ
ብሩ፡ወላሊበላ፡ሚካኤ
ል፡ወገብርኤል፡እን
ዘ፡ይመርሕዎሙ፡፡ወ
ሶበ፡ርሕቁ፡ንስቲተ፡
እምነ፡ሀገር፡ነሥእዎ
ሙ፡ሚካኤል፡ወገብ
ርኤል፡ዲበ፡አክናፊ
ሆሙ፡ብሩሃት፡ወአ
ብጽሕዎሙ፡ቅሩበ፡
ኀበ፡ሀሎ፡ወኀጋሢ፡እኍ
ሁ፡ለላሊበላ፡ዘከሙ፡ሐ
ርበይ፡በከመ፡ነገርኩ
ክሙ፡ቅድመ፡፡ወእን
ዘ፡ሀለው፡ላሊበላ፡ወ
መስቀል፡ክብሩ።
ኀበ፡አብጽሕዎሙ፡
መላእክት፡ቅሩበ፡ሀ
ገረ፡እንዘ፡ሀለወ፡ነጋ
ሢ፡ወጽአ፡ሌሊተ፡እ
ግዚእነ፡ኢየሱስ፡ክ
ርስቶስ፡ኀበ፡ነጋሢ፡፡
ወአደንገፆ፡በንዋሙ፡
በእንተ፡ዘአሕሰመ፡
ቀዲሙ፡ላዕለ፡እኁሁ፡
ላሊበላ፡ ወገሰጾ፡ብ
ዙኀ፡በእጓቲአሁ፡በ
ከመ፡ገሠጾ፡ለላባ፡
ከመ፡ኢያሕስም፡ላ
ዕለ፡ያዕቆብ፡አመ፡
ዴገኖ፡፡ወከማሁ፡ገሠ
ጾ፡ለውእቱ፡ነጋሢ፡
ዘውእቱ፡እኁሁ፡ለ
ላሊበላ፡ ወነገሮ፡

HISTORY OF LĀLĪBALĀ. A.D. 1400–1434.

BRIT. MUS., ORIENTAL 719.

## BRITISH MUSEUM. ORIENTAL 719.—A.D. 1400—34.

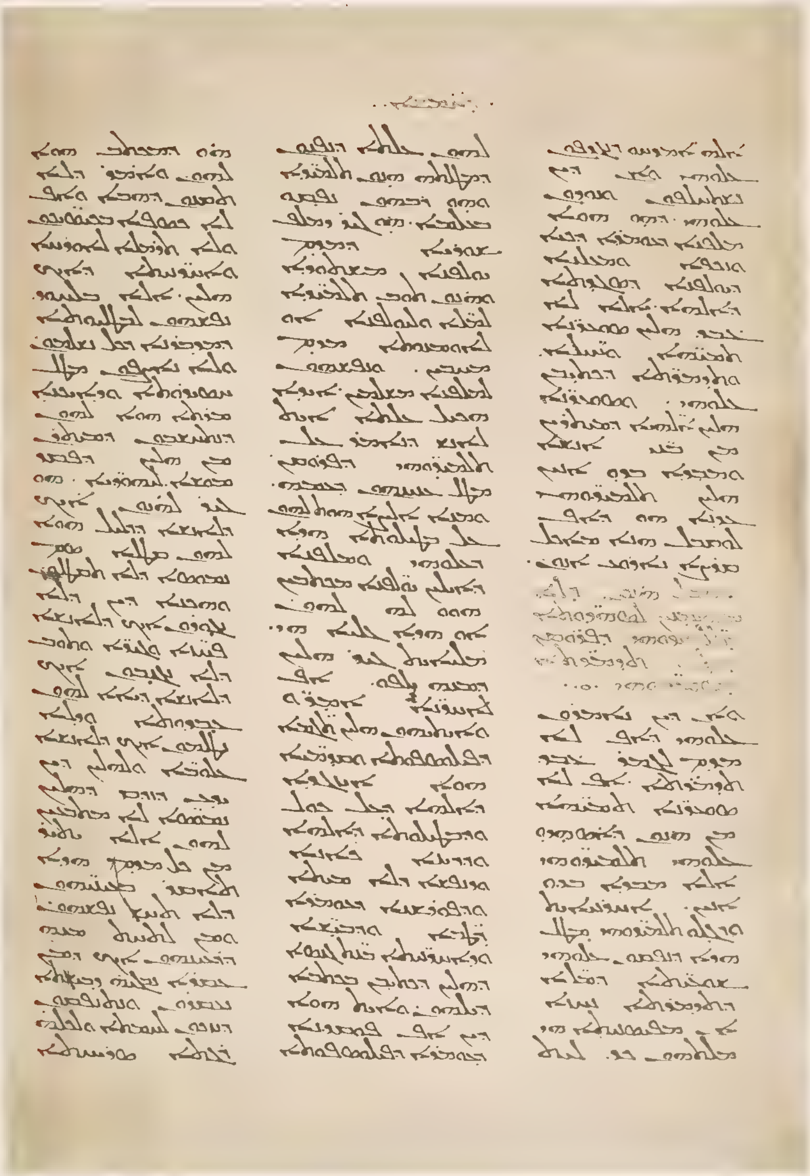
THE History of king Lālībalā of Lāstā, surnamed Gabra Masḳal or "the Servant of the Cross." On stout vellum; quarto, about 9 inches by 7; 163 leaves; double columns; of the first third of the XV[th] century, certainly before A.D. 1434. The date appears from a deed of gift on f. 163 *a*, in which king Zar'a Yā'ḳōb, surnamed Ḳwastantīnōs or Constantine, who began to reign in that year, has with his own hand substituted his name for that of the original donor: *wahabku 'ana* [*Zar'a Yā'ḳōb wa-sĕma mangĕstya Ḳwastantīnōs*] *la-zāti mashafa* (sic) *Gadla Lālībalā* etc. This is the oldest book in the Makdalā (Magdala) collection, the date of which can be fixed with an approach to certainty; and there are probably but few, if any, older Ge'ez manuscripts in Europe.

*Gatherings.* Of eight leaves, not numbered.

*Ruling.* On one side only, with a dry point, guided by prickings on the outer margin, and not extending beyond the text. The columns are bounded by single vertical lines.

*Punctuation.* Two dots between each word, as usual in Æthiopic manuscripts. For stops, different combinations of black and red points, as in col. 1, ll. 5, 8, 18; col. 2, ll. 7, 16. The names of *Lālībalā* and *Maskal Kĕbrā* are written in red, col. 1, ll. 5, 6, 16, 19; col. 2, ll. 1, 11, 19.

*Forms of Letters.* Notwithstanding the age of this manuscript, the ∘ of the form ሎ has always a small connecting stroke; *pĕ* is ጰ, as in ኢትዮጰያ :, f. 32 *a*, 1st col.; ዐ is almost triangular, and so is the upper part of ጸ, የ, ደ, ቀ, and ተ, as well as the right "window" of መ. Many letters exhibit curved forms, which disappear at a later period, e.g. በ, ሰ, ለ, and especially ዘ. Observe the shape of ፀ in col. 1, l. 3.



EUSEBIUS, ON THE THEOPHANIA. A.D. 411.

BRIT. MUS., ADDITIONAL 12,150.

PLATE XI.—SYRIAC.

BRITISH MUSEUM. ADDITIONAL 12,150.—A.D. 411.

THE "Recognitiones" of Clement, Titus of Bostra against the Manichees, Eusebius of Cæsarea on the Theophania, and his History of the Martyrs in Palestine, etc. On vellum; large quarto, about 14⅝ in. by 11⅛; 255 leaves; 3 columns. Written at Urhāi or Edessa, in northern Mesopotamia, by a scribe named Ya'ḳūb, and dated in the month of the latter Teshrī, A.G. 723, i. e. in November, A.D. 411. See Wright's Catalogue of Syriac MSS. in the British Museum, p. 631. This is the oldest manuscript in the famous Nitrian Collection, and is probably the oldest *dated* book in existence. The volume which bears the nearest date seems to be the Syriac translation of the Ecclesiastical History of Eusebius in the Imperial Public Library of St. Petersburg, written A.D. 462. The plate corresponds with Book V., capp. ܟܝ and ܟܛ, of Lee's edition of the Theophania (London, 1842), and with pp. 301—302 of his translation (London, 1843).

*Gatherings.* Of ten leaves, signed with the letters of the Syriac alphabet at the foot of the first page.

*Ruling.* No lines for the writing. The columns are marked off by faint side-lines, drawn with a dry point.

*Writing.* Ancient Edessene Esṭrangĕla, inclining to cursive, as shown especially in the curved forms of ܕ and ܪ. The headings of discourses and sections, as well as the running titles, are rubricated.

*Punctuation.* A single point; except at the end of a paragraph, where we find different combinations of points and circlets. The diacritical points have sometimes been added by a later hand.

*Forms of Letters.* The point of ܕ and ܪ is occasionally omitted; ܣ is not connected with a following letter; *šin* exhibits its oldest forms, ܫ, ܫ, ܫ; ܫ as an initial (col. 3, l. 16) differs from ܫ (coll. 3, ll. 25, 27) in rising higher above the line and being more slanting. In col. 1, l. 16, final ܢ is connected with ܣ by a stroke, for the purpose of filling up the line.

XII.

THE PENTATEUCH. A.D. 1362-63.

BRIT. MUS., COTTON. CLAUDIUS. B. VIII.

Plate XII.—Samaritan.

## British Museum.—Cotton Claudius B. VIII.—A.D. 1362—63.

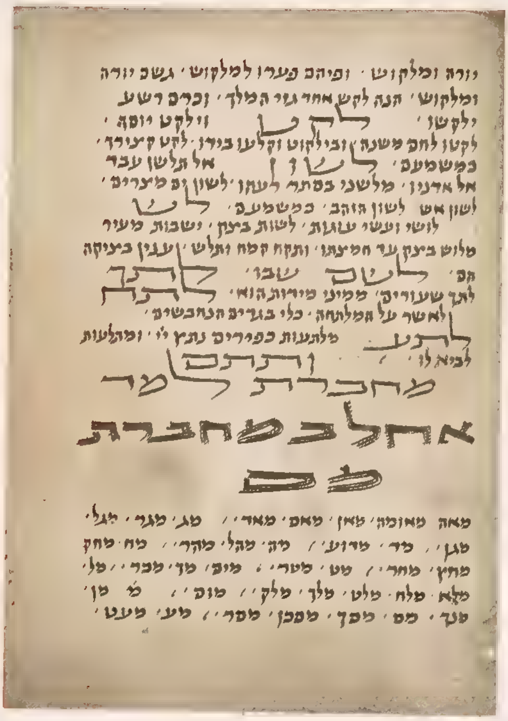
THE Pentateuch, Hebrew text in Samaritan characters. On vellum; quarto, about $11\frac{7}{8}$ in. by $8\frac{7}{8}$; 255 leaves. Written at Damascus, by two scribes, A.H. 764=A.D. 1362–63. According to a note at the end of the book of Genesis, this manuscript was sold, A.H. 762–A.D. 1390, for the sum of 600 shekels of silver. It formerly belonged to James Ussher, Archbishop of Armagh, by whom it was presented to Sir R. Cotton. The plate contains Deuteronomy, ch. iv. 32—40, in the handwriting of the second scribe.

*Ruling.* On one side, with a dry point, bounded by double vertical lines. The writing depends from the ruled line.

*Writing.* Of the ordinary type, without any marked peculiarities.

*Punctuation.* A single point, as usual in Samaritan writing, after each word; two points (··) at longer pauses; ⸗ [?] or : or −: at the end of a verse; ~ [?] :<: or −·: = or −·<·: [?] at the end of a paragraph. Other marks of punctuation also occur; such as < in l. 14, < < ÷ ÷ [?] and ~ [?], and the stroke in l. 19. This subject requires further investigation.

XIII.



יורה ומלקוש · ופיהם פערו למלקוש · גשם יורה
ומלקוש · הנה לקש אחר גזי המלך · וכרם רשע
ילקשו · להט וילקט יוסף ·
לקטו לחם משנה · וביליקוט וקלעו בידו · לקט קציריך ·
כמשמעם · לשן אל תלשן עבד
אל אדניו · מלשני בסתר רעהו · לשון ים מצרים ·
לשון אש לשון הזהב · כמשמעם · לש
לושי ועשי עוגות · לשות בצק · ושבות מעיר
מלוש בצק עד חמצתו · ותקח קמח ותלש · ענין בציקה
הם · לשם שבו · להב
להב שעוריך · ממיני מירות הוא · להה
ואשר על המלתחה · כלי בגדים הנחבשים ·
להע מלתעות כפירים נתץ יי · ומהלעות
לביא לו · ונתתם
מחברת למד
אחל במחברת
מם
מאה מאומה · מאן · מאס · מאד · / מג · מגר · מגלי ·
מגן · / מד · מדוע · / מה · מהל · מהר · / מח · מחק
מחץ · מחר · / מט · מטר · / מיס · מך · מכר · / מל ·
מלא · מלח · מלט · מלך · מלק · / מוס · / מ׳ מן ·
מנך · מס · מסך · מסכן · מסר · / מע · מעט ·

**MENACHEM, MACHBERETH.** A.D. 1091.

BRIT. MUS., ADDITIONAL 27,214.

PLATE XIII.—HEBREW.

BRITISH MUSEUM. ADDITIONAL 27,214.—A.D. 1091.

THE Machbereth, or Hebrew Lexicon, of Mĕnachēm ben Sārūḳ, and other works. On vellum; small quarto, about 8½ in. by 6¼; 237 leaves. Probably written in France; dated שנת תתנא, i. e. A.M. 4851 = A.D. 1091.

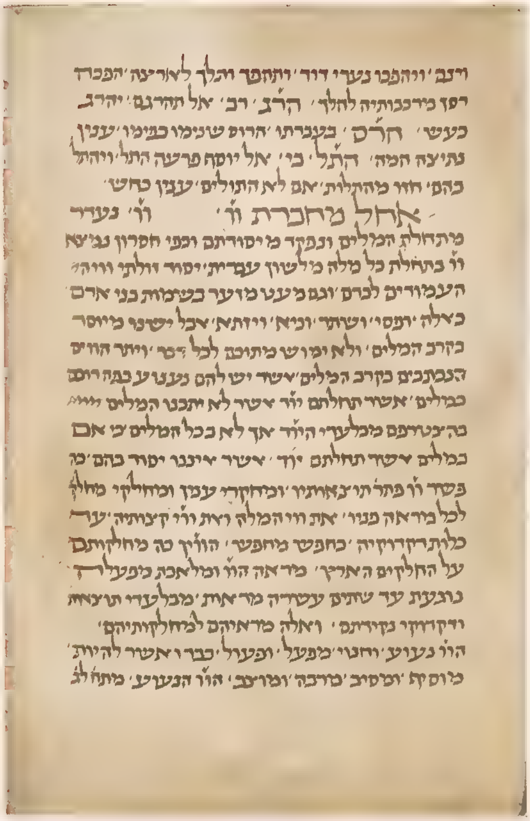
*Gatherings.* Of ten leaves; but there is one of twelve. Marked with catchwords, but not signed.

*Ruling.* On one side with a dry point, guided by prickings on the margin. A single vertical line bounds the text on each side.

*Writing.* The writing, which depends from the ruled line, is of the French Ashkĕnāzī type, as shown by the general formation of the letters, more especially of the נ ו צ and ק. The large characters in the heading of the letter *mēm* consist of a red stroke between black outlines, shaded with cross lines in black. Vowel points sometimes occur.

[The Committee have to acknowledge the help of the Rev. Dr. Schiller-Szinessy of Cambridge in describing this plate and plates XIV. and XV.]

XIV.


וינב׳ ויהפכו נערי דוד׳ ויתחפר ויהלך לאוריצה׳ הפכרת
רפו מרכבותיה להלך׳ הרץ׳ רב׳ אל תהרגם׳ יהרג
כעש׳ חרס׳ בעברתו׳ הרוס שנימו כמו׳ ענין
נתיצה המה׳ התל׳ כי׳ אל יוסף פרעה התל׳ ויהתל
בהם׳ חוו מהתלות׳ אם לא התולים׳ ענין כחש׳
אחל מחברת וו׳ וו׳ נעדר
מתחלת המלים ונפקד מיסודתם ומפני חסרון נמצא
וו בתחלת כל מלה מלשון עברית יסוד זולתי וויה
העמודים לכרם׳ וגם מעט מזער בשמות בני ארם
כאלה׳ ופסי׳ ושתר׳ וכיא׳ ויזתא׳ אבל ישנו מיוסר
בקרב המלים׳ ולא ימוש מתוכם לכל דבר׳ ויותר הווים
הנכתבים בקרב המלים אשר יש להם נענוע כמה ויש
במלים׳ אשר תחלתם יוד אשר לא יתכנו המלים
בהצטרפם מבלעדי היוד אך לא בכל המלים כי אם
במלים אשר תחלתם יוד׳ אשר איננו יסוד בהם׳ מה
פשר וו פתרתי באותיו׳ ומחקרי עמן ומחלקי מחלף
לכל מראה פניו׳ את וו׳ המלה ואת וו׳ קצותיה׳ עד
כלות דקדוקיה׳ כחפש מחפש׳ הוון כה מחלקותם
על החלקים הארך׳ מראה הוו ומלאכת מפעליהם
נוגעת עד שתים עשרה מראות׳ מבלעדי תוצאות
ודקדוקי נקודתם׳ ואלה מראיהם למחלקותיהם׳
הוו נעוע׳ וחנוי׳ מפעל׳ ופעול׳ כבר׳ ואשר להיות׳
מוסיף׳ ומסיב׳ מרבה׳ ומרצב׳ הוו הנעוע׳ מתחלק

MENACHEM MACHBERETH. A.D. 1189.

BRIT. MUS., ARUNDEL ORIENTAL 51.

BRITISH MUSEUM. ARUNDEL ORIENTAL 51.—A.D. 1189.

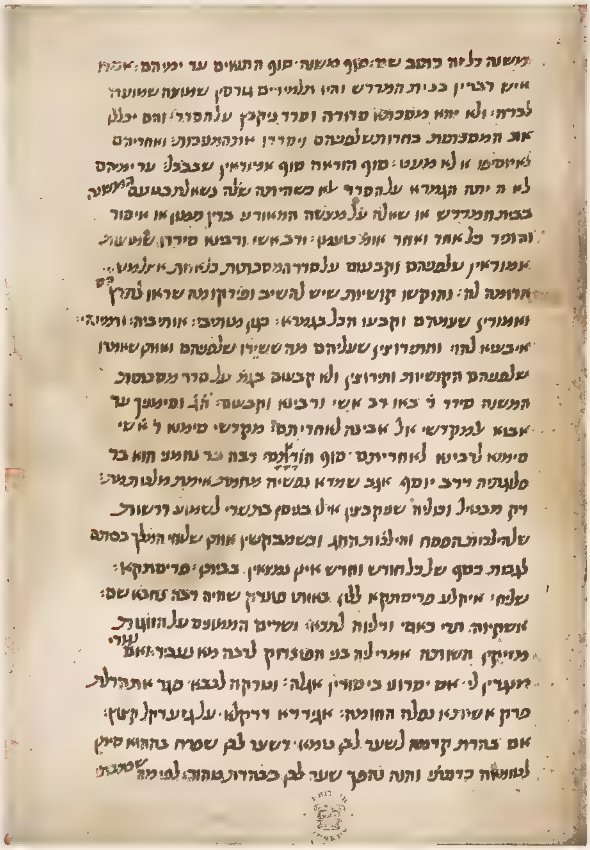
THE Machbereth of Mĕnachēm ben Sārūḳ, and other works. On vellum; octavo, about 10 in. by 6⅞; 207 leaves. Written, probably in France, by Isaac ben Mĕnachem, for Moses ben Joseph, A.M. 4949—A.D. 1189.

*Gatherings.* Of eight leaves; but there is one of six. Marked with catchwords, but not signed.

*Ruling.* On one side with a dry point, guided by prickings on the margin. The text is bounded by double vertical lines.

*Writing.* The writing, which is of the French Ashkĕnāzī type, depends from the ruled line. Vowel points sometimes occur. The scribe uses the initial letter of his own name י, or that of his father מ, to fill up a vacant space at the end of a line, as in ll. 8 and 13.

XI.



RASHI ON BĀBĀ MĔTSĪ'A. A.D. 1190.

BRIT. MUS., ORIENTAL. 73.

## BRITISH MUSEUM. ORIENTAL 73.—A.D. 1190.

THE Commentary of Shĕlōmōh Yiṣchaḳī (Rashi) on the Talmudic tract Babā Mĕsī'ā, (see the Babylonian Talmud, Bābā Mĕṣī'ā, f. 86 *a*). On paper; octavo, about $9\frac{7}{8}$ in. by $6\frac{5}{8}$; 138 leaves.

Written, probably at Moṣul, for David, the Rōsh hag-Gōlāh or Exiliarch, in the month of Nīsān, A. Contract. (1)501—April, A.D. 1190, only 85 years after the death of the author, A.D. 1105.

*Gatherings.* Of ten leaves, marked with catchwords, but not signed.

*Ruled.* On one side only, with a dry point. The text is bounded by single vertical lines.

*Writing.* The writing, which depends from the line, is Oriental, betraying in the forms of some letters, particularly א and נ, the influence of a Greek Ashkĕnazı teacher. Vowel points are occasionally added.

THE

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17. Śishyalekha. Sanskrit. A.D. 1084.
18. Śrı-kālikachārya-kathanakam. Sanskrit. A.D. 1404.
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25, 26. Fragments of a Tale. Egyptian Aramaic. [Late Ptolemaic Period.]
27. Basil on the Holy Spirit. Syriac. A.D. 509.
28. Pentateuch. Hebrew-Samaritan and Arabic. A.D. 1219.
29. Hebrew Inscription. A.D. 718.
30. Sepher ham-Mishḳal. Hebrew. A.D. 1363-4.



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**London:**
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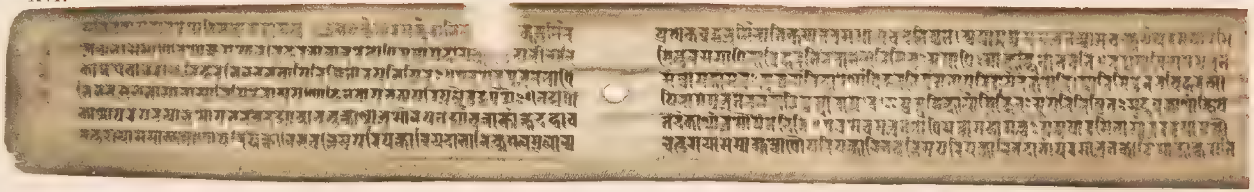
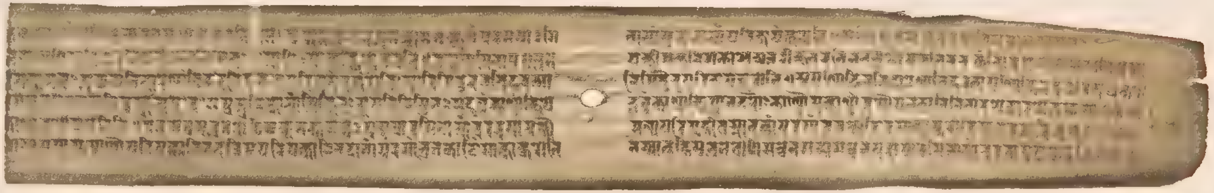
XVI.





ASHṬASĀHASRIKĀ-PRAJÑĀPĀRAMITĀ. A.D. 1008.

CAMBRIDGE. UNIV. LIB. ADD. MS. 866.

## Cambridge. University Library. Additional MS. 866.—A.D. 1008.

The well known Buddhistic religious work entitled *Ashṭasāhasrikā-prajñāpāramitā*, or "the Prajñāpāramitā in 8000 ślokas." On palm-leaf, about 21⅜ inches by 2⅛; 201 leaves, with 6 lines in a page. Written in Nepāl, "when the godlike Rudradeva was ruler over the earth," "in the year one hundred joined with (*or* increased by) twenty plus eight," *abde śate sāshṭakaviṃśayute.* As the era of Nepāl began in October A.D. 880, this year corresponds with A.D. 1008. According to Prinsep and Thomas, Essays on Indian Antiquities, vol. ii., p. 270, Rudradeva began to reign A.D. 1073. This shows that their adjusted dates, though near the truth, are not quite exact.

This manuscript, which far exceeds in age even the oldest mentioned in the description of Plate I., forms part of the collection made by Dr. D. Wright during the time that he was Residency Surgeon at Kaṭhmāṇḍū (see his History of Nepāl, Cambridge, 1877, pp. 316—324). Some of his MSS. are asserted by the native Paṇḍits to be much older than this, going as far back as A.D. 883; but we have not thought it advisable to reproduce any of these till they have been carefully examined by European scholars.

*Writing.* The character may be called ancient Bengālī. The page is divided into three columns, of nearly equal breadth, with two holes for strings or pegs fixed in the wooden covers. The middle column is reproduced in great part in the second half of the plate. To the left of the page is the number of the leaf in letter-numerals, or partly so; to the right, in arithmetical figures (in the plate, 143).

*Forms of letters.* *B* and *v* are alike, as in the common Bengālī character; *y* and *p* are very similar, and so are *m, s, ś*; *dh* is like the ordinary Devanāgarī *p* or initial *e*, as *bodhisatvo* in the first column of l. 2. Initial *i* is represented by two dots with an indented line over them, as *ishvastra* in the second column of l. 4. The diphthong *e* is denoted by a slight curl attached to the top of the preceding consonant on the left, as *subhūte* near the end of the first column of l. 3. The combination of this curl with a waving line forms *ai*, as *tadanyaiḥ* in the third column of l. 4. The same slight curl in combination with a vertical stroke after the consonant represents *o*, as *bodhisatvo* in the first column of l. 1. The addition of the waving line forms *au*, as *bhūmau* in the middle of the third column of l. 4.

*Ornamentation.* On the recto of the last leaf are three circles, with elaborate ornamental devices, coloured red and black.

---

1 panibadhnaty atrantare bodhisatvo mahāsatvaḥ kleśapakshaṃ mārapakshaṃ chātikramya śrāvakabhuumiṃ cha pratyekabuddhabhūmiṃ chātikramya tatra samādhāv avatishṭhate | aprāptaśramasubhuta asravatkayaṃ paramapārami tāyāṃ śūnyatāyāṃ parijayaṃ karoti || yasmin samaye subhūte bodhisatvo mahāsatvaḥ

2 śunyatāsamādhivimokshasukhena viharaty atrāntare bodhisatvo mahāsatvo na chedanın nāni mittena samādhinā viharati na chānenānimittaḥ samādhiḥ sakshātkṛito bhavati | tad yathāpi nāma subhute pakshı sajjanir ākāśe antarıkshe charati na cha bhūmau patati na cha kaṃchin niśrayan niśritya tishṭhaty ā

3 kaśa evāntarıkshe viharati na cha tatrāpi niśrito na pratishṭhitaḥ || evam eva subhūte bodhi satvo mahāsatvaḥ śūnyataviharena viharati śūnyatāparijayaṃ cha karoti | ānimittena cha viharaty ā nimitte cha parijayaṅ karoti || apraṇihitavihārena viharaty apraṇihite cha parijayaṃ karo

4 ti na cha śūnyatayaṃ vā ānimitte vā apraṇihite vā pataty aparipūrṇṇair buddhadharmaiḥ || tadyathā ◯ pi nāma subhūte balavānn ishvastracharyaś cha ishvastraśikshāyāṃ śikshitaḥ suparinishṭhitaḥ sadrabdhaṃ kāṇḍaṃ kshipe ◯ d labdhaṃ kāṇḍaṃ kshiptvā tadanyaiḥ kāṇḍais tatkāṇḍe bhumau patan pratinivārayed vārayet tasya paurvakasya

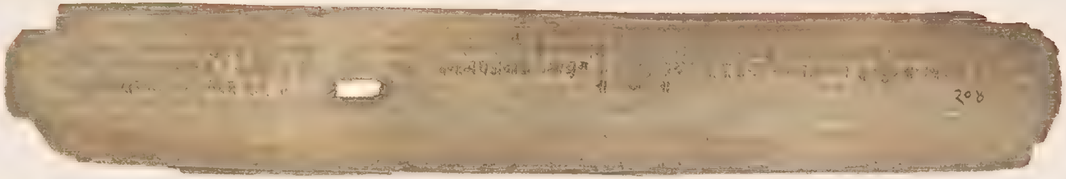
5 kāṇḍaparaṃparaya bhumau patanan na dadyāt tāvat tatkaṇḍam bhūmau na pated yāvan nakaṃkshed ahova tedaṃ kaṇḍaṃ bhumau pated iti || evam eva subhūte bodhisatvo mahāsatvaḥ prajñapāramitāyāṃ charan trayāya kau śalyaparigṛhıtas tāvat taṃ paramāṃ bhūtakoṭin na sākshātkaroti yāvan na tāni kuśalamūlāny a

6 nuttarayāṃ samyak sambodhau paripakvāni bhavanti suparipakvāni yada tāni kuśalamulany a nuttarāyaṃ samyak sambodhau paripakvāni bhavanti suparipakvāni tadā tāṃ paramāṃ bhūtakoṭiṃ sākshātkaroti tasmāt tat kiṃ subhūte bodhisatvena mahāsatvena prajñāpāramitayāṃ charatā prajñapāramitām bhāva

---

[For the description of this plate and of plates XVII. and XVIII. the Committee are indebted to Professor Eggeling of Edinburgh and Professor Cowell of Cambridge.]

XVII.



ŚISHYALEKHA. A.D. 1084.

CAMBRIDGE, UNIV. LIB. ADD. MS. 1161.

## CAMBRIDGE. UNIVERSITY LIBRARY. ADDITIONAL MS. 1161.—A.D. 1084.

A POEM on the sacred law of the Buddhists, entitled *Śishyalekha*, or "Letter to Pupils," composed by the Āchārya Chandra-gomipāda. On palm-leaf, about 12 inches by 2; 8 leaves, with 7 or 8 lines in a page. Written in Nepāl; dated "Monday, the eighth day of the bright fortnight of the month of Vaiśakha, Samvat 204," corresponding with A.D. 1084. The date (l. 3, near the end) is expressed not by words or arithmetical figures, but by numerical letters (see Professors Cowell and Eggeling's Catalogue of the Hodgson Collection of Sanskrit MSS. in the possession of the Royal Asiatic Society of London). This manuscript also forms part of the collection made by Dr. D. Wright at Kaṭhmāṇḍū, and the figures २०४ (204) were added by the Residency Paṇḍit Śrī-Gunānand in explanation of the date.

*Writing.* Ancient Bengali. The page is divided into two columns of unequal breadth, pierced in the centre for a string.

*Forms of Letters.* The letter *dh* is very like the ordinary *p* or initial *e*, as *dharmakavyaṃ* in the middle of l. 3. Initial *i* is expressed by two dots with a sign resembling that for medial *u* under them, as *iti* at the end of the first column of l. 3. The diphthong *e* is denoted as in pl. XVI., e.g. *lekha* in l. 3, *dine* in l. 4; but also by a waving line over it, as *kleśā* in the middle of l. 1. The combination of these two forms *ai*, as *bandhaiḥ* in the latter half of l. 2. The same slight curl in combination with a vertical stroke after the consonant represents *o*, as *gomi* in the latter half of l. 3, *soma* in l. 4. The addition of the waving line forms *au*.

---

| | | |
|---|---|---|
| 1 | nayaghoshaṇagagaraśalilakrīḍāramyā same | tanaramarāḥ \| jananamaraṇakleśāyasaprabandhavighātino diśidiśi sada buddhotpadā bhavantu samīhitāḥ \| |
| 2 | bhavatu jagatāṃ dharmāmodaḥ prabandhamahotsavaḥ | suchiraguṇitā mṛityor bandhyā bhavantu manorathā munijanakathāgoshṭhībandhaiḥ samavṛitavarshibhiḥ satataśiśiraḥ subhaga |
| 3 | chandrālokaḥ prayātu kṛitārthatāṃ ‖※‖ iti | śishyalekhanamadharmakāvyaṃ samāptam ‖※‖ kṛitir ācharyachandragomipādasya ‖※‖ samvat 200(+)4 vaiśākha<br>204 |
| 4 | śukla ashṭimyā somadine likhitam iti \| | |

XVIII.

ŚRĪ-KĀLIKĀCHĀRYA-KATHĀNAKAM. A.D. 1404.

ROYAL ASIATIC SOCIETY, SANSKRIT 34.

Plate XVIII.—Sanskrit (Prākrit).

Royal Asiatic Society. Sanskrit 34.—A.D. 1404.

A WORK entitled ***Śrī-kālikāchārya-kathanakam***, or "the History of the holy Kālikāchārya," by Bhāvadevasūri, with a marginal commentary. On paper; about 12⅞ inches by 3¾; 97 (originally 112) leaves, with 6 lines of text on each page. This is a Jaina manuscript, written in Western India, and dated Samvat 1461 = A.D. 1404.

*Ruling.* The text is written in two columns of unequal breadth, bounded by two pairs of lines on the right and left of each column. The space between each pair of these lines is coloured red. Between the two columns is a circular figure, coloured red and black, sometimes relieved with a little yellow, in the centre of which is a hole, through which passed the string that held the leaves together. To the right of the page is a red circlet, containing the number of the leaf (in the plate, 52): and to the left a similar circlet, exhibiting the same number, expressed by other signs and letters.

*Writing.* Large bold Devanāgarī, of the Jaina type. The glosses are in a smaller character. A little vertical stroke above the line is often employed, in the text, to mark the division of the words, which are, as usual, written continuously. Glosses are indicated by two small lines over the word glossed. Three vertical strokes over a letter (e. g., *ya*, col. 1, l. 4) mean that it is to be deleted.

*Forms of letters.* The vowel *i* has usually a larger and bolder form in the first line of the page than elsewhere; in the case of *ī* this difference is less marked. The diphthongs *e* and *o* have two forms, as in plates II. and III. The diphthongs *ai* and *au* are expressed by the combination of the two forms of *e* and *o*, as सहास्रेः, *sahasraiḥ*, गोरव, *gaurava* (upper margin of col. 2): but the forms ॎ and ौ also occur, as चैत्यं, *chaityaṃ*, सौ, *sau* (margin of col. 1, l. 15). The *anuswāra* is generally indicated by a circlet in the first line of each column, and a dot in the rest. At the end of ll. 4 and 5, in col. 2, it is represented by a circlet placed after the letter, with *virāma* under it.

*Ornamentation.* There are miniatures on the leaves numbered 16, 17, 25, 41, 42, 48, 52, 59, 101, and 102. Our plate seems to represent the saint sitting cross-legged, holding in his hands a small sacrificial cup or basin, and surrounded by grotesque figures of demons, animals, birds, etc. The colouring is brilliant, red, pink, yellow, green, blue, black and white paints being all used. The yellow colour of the human figure and of the second circle of ornament is heightened by spots of gold, and the outer circle is similarly touched with silver.

---

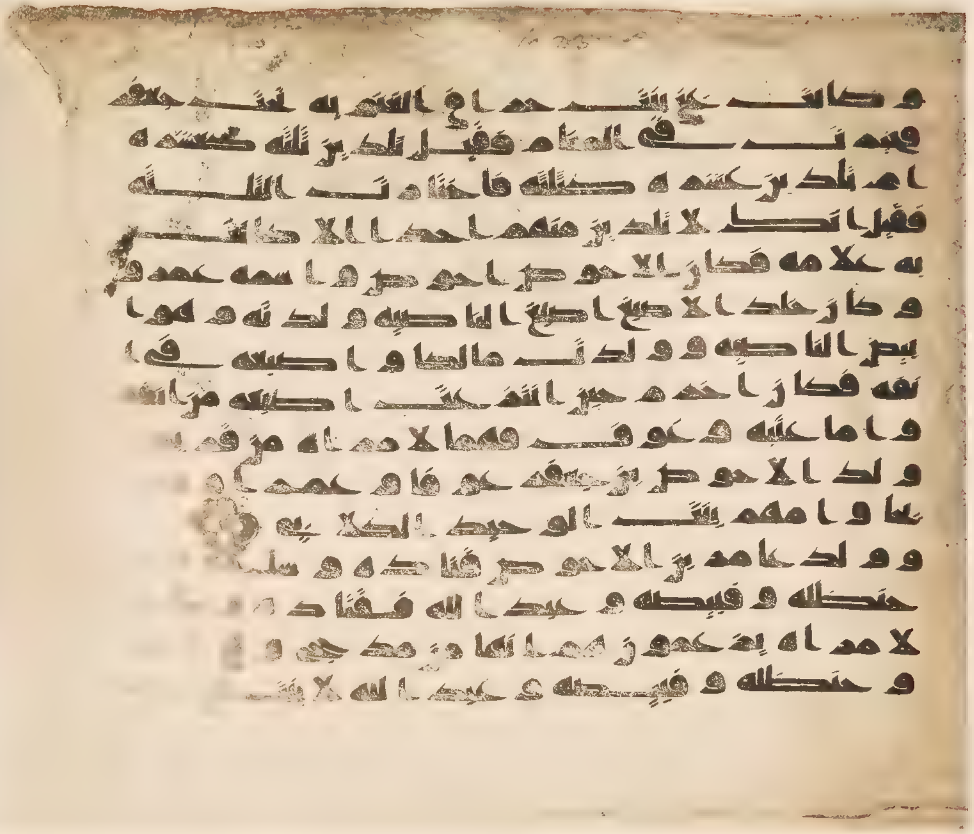
= mārddavena mānanigraheṇa = 2
= muktyā nirlobhatayā | kva
chit guttıe ityapi pāṭhas tatra
guptyādikayā = 3 = satyasaṃya
matapaḥsucharitasopachitapha |
lanirvāṇamārggeṇa | satyam sūnṛi
taṃ | saṃyamaḥ praṇidayā tapo dvā
daśabhedaṃ teshāṃ sushṭu vidhivachcha |
ritam ācharaṇaṃ satyasaṃyamatapaḥ
suchari tam | upachaya
nam upa | chitaṃ | saho
pachaye na varttate so
pachitaṃ | satyasaṃyamatapaḥsuchari
tena sopachitaṃ sphītaṃ phalaṃ mukti
lakshaṇaṃ yasya sa tatha | sa chāsau
nirvāṇamārggaścha ratnatrayalaksha
ṇas tenātmānaṃ bhavayato vasa

= vīryeṇa | viśishṭotsāhena = 1 = ārjjaveṇa māyanigraheṇa = 1
= lāghavena kriyāsu dakshatvena | athava lāghavaṃ dravyato 'lpopadhitvaṃ | bhavato
ttareṇaṃ vīrīēṇaṃ | aṇuttarenaṃ ayyāveṇaṃ
ddaveṇaṃ | aṇuttareṇaṃ lāghaveṇaṃ | aṇu |
—tushṭyā manaḥpra hlatyā - 1
ṇuttarāe muttīe | aṇuttarāe tuṭṭhīe | a
| matavasuchariyāsoyavachiyaphalani
appāṇaṃ bhāvemāṇassa | duvālasasaṃva
vaº 12 māº 6 | pa 1
tāiṃ terasamassa saṃvachchharassa aṃtarāvaṭṭa-
yato 'nenātmajñānam eva mokshasya pradhānaṃ sādhanam ityuktaṃ = 4 = trayodaśasya va

= kshāntyā krodhanigra
heṇa = 2 × aṇuttarāe
guttıe | anuttarāe tuṭṭhī
e | × 3

gauravatrayatyāgas tena = 2
| aṇuttareṇaṃ ma
ttarāe ravaṃtīe a
ṇuttare ṇaṃ sachchasaṃja
vvāṇamaggeṇaṃ
chchharāiṃ chiikkaṃ
maṇassa | jese
rshasya madhye pakshādhika shaṇmāsala
-kshaṇe varttamāne ityar thaḥ = 1

XIX.



GENEALOGICAL WORK. (VIIIᵀᴴ CENT.)

BERLIN, ROYAL LIB. MS. ORIENT. IN FOL. NR. 379.

## BERLIN. ROYAL LIBRARY. MS. ORIENT. IN FOLIO NR. 379, FOLL. 23 AND 24.—[viii[th] CENT.]

THIS volume consists of twenty-four vellum leaves, with Kūfī writing. It once belonged to the famous traveller Carsten Niebuhr. Twenty-two of these leaves contain portions of eight manuscripts of the Ḳor'ān, but the remaining two (foll. 23 and 24) were discovered by the late Professor Roediger to be fragments of a genealogical and historical treatise. This is, it is believed, the only example extant in Europe of a Muḥammadan work of profane literature in the Kūfī character. See Roediger's description in the Abhandlungen der königl. Akademie der Wissenschaften zu Berlin, 1875 (also issued separately, Berlin, 1876, Ueber zwei Pergamentblätter mit altarabischer Schrift).

On vellum, about 11 inches by 9; fifteen lines on each page, except f. 24 *a*, where there are only fourteen. Probably written during the latter half of the second cent. of the Hijra (A.D. 718—815).

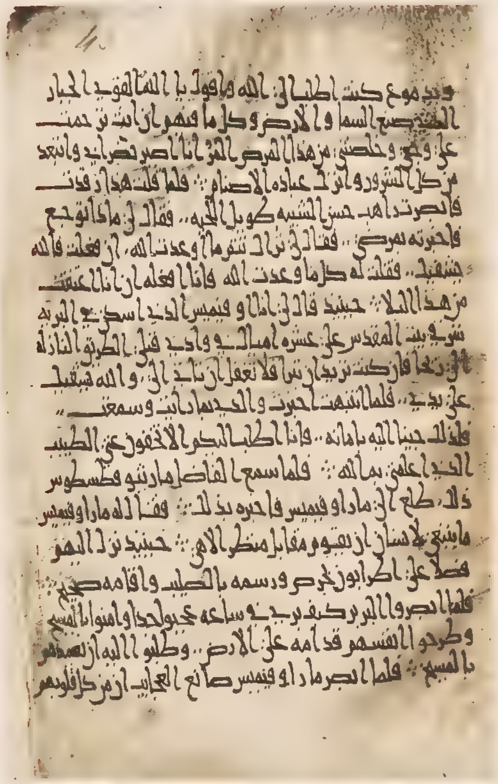
*Writing.* Kūfī, with diacritical points in the form of small slanting lines. These are, however, occasionally omitted, and sometimes wrongly placed.

*Punctuation.* Figures of different sizes and shapes, coloured with red and blue, of which the plate exhibits one. One or more strokes are sometimes used, at or near the end of a line, to fill up a vacant space; e. g. f. 23 *a*, ll. 9, 10, 12; f. 23 *b*, last line, طفيلا وعامرا و; f. 24 *a*, last line, عبيدا; f. 24 *b*, l. 6, عامرا.

*Forms of Letters, etc.* In ت ث ي and ة the strokes are placed over or under one another, تَ ثَ يِ ةً; but in ش side by side, one over each apex, ش (as in some later manuscripts ش, see pl. VI.). Initial غ takes the stroke in the centre, غ (compare غ in Wright's Catalogue of Syriac MSS. in the British Museum, p. 404, col. 1). Observe the shape of medial ج ح and خ in such words as فخيرت (fol. 23 *a*, l. 2), وصبحا (fol. 24 *b*, l. 9). Final ي is ى or ے, either with or without points. Final ة seems to be always unpointed.—There are no traces of taśdīd, ǵazm, etc.—Words are freely divided at the end of a line; e. g. f. 23 *a*, l. 6, ا|بيض; l. 7, ا|نفه; l. 10, وشرا|يحا; l. 12, و|حنظله, Long *ā* is omitted not only in الله (f. 23 *a*, l. 13), خلد (f. 23 *a*, l. 6), عمر (f. 23 *a*, l. 10), الحرث (f. 23 *b*, l. 9), and معويه (f. 24 *b*, l. 13); but also in هلل (f. 23 *b*, l. 1), شيطن (f. 24 *a*, l. 1), and الجهليه (ibid.), for هلال, شيطان, and الجاهلية. On f. 23 *a*, l. 15, and f. 23 *b*, l. 12, we find لابنت for لابنة.

1 وكانت غنى بنت حرافى الغنويه تحت جعفر
2 فخيرت فے المنام فقيل تلدين ثلثه كعشره
3 ام تلدين عشره كثلثه فاختارت الثلثه
4 فقيل انك لا تلدين منهم احدا الا كانت
5 به علامه فكان الاحوص احوص واسمه عمرو
6 وكان خلد الاصبغ اصبغ الناصيه ولدته وهو ا
7 بيض الناصيه وولدت مالكا واصبعه فے ا
8 نفه فكان اخرم حين انتزعت اصبعه من انفه
9 واما عتبه وعوف فهما لامراه من قريش —
10 ولد الاحوص بن جعفر عوفا وعمرا وشر—
11 يحا وامهم بنت الوحيد الكلابيے ۞
12 وولد عامر بن الاحوص قتاده وسلمه و—
13 حنظله وفبيصه (read وقبيصه) وعبد الله فقتاده وسلمه
14 لامراه يزعمون هم انها من مدحج (read مذحج) وهى امه
15 وحنظله وفبيصه (read وقبيصه) وعبد الله لابنت ابى ربيعه

XX.



LIVES OF SAINTS, ETC. A.D. 885.

ROME, VATICAN LIB. COD. ARAB. 71.

## Rome. Vatican Library. Cod. Arab. 71.—A.D. 885.

A VOLUME containing lives of Saints and ascetic discourses. See A. Mai, Scriptorum Veterum Nova Collectio, t. iv., Codices Arabici vel a Christianis scripti vel ad religionem Christianam spectantes, p. 143, no. lxxi. On vellum; octavo; 236 leaves (not 226, as stated by Mai, loc. cit.). Written by a monk of S. Sābā, سيق القديس مارسابا, near Jerusalem, at the expense of a monk named Isaac, for the convent of Mount Sinai, لدير طورسينا المقدس, in the month of the first Rabī', A.H. 272 = A.D. 885 (Mai, or rather Assemani, has made a mistake in giving the date as A.H. 172 = A.D. 788).

*Gatherings.* Of eight leaves, signed with Greek majuscule letters.

*Ruling.* On one side only, with a dry point, guided by prickings on the margin. The text is bounded by single vertical lines.

*Writing.* Kūfī, inclining to Nashī. The diacritical points seem to be very carefully added.

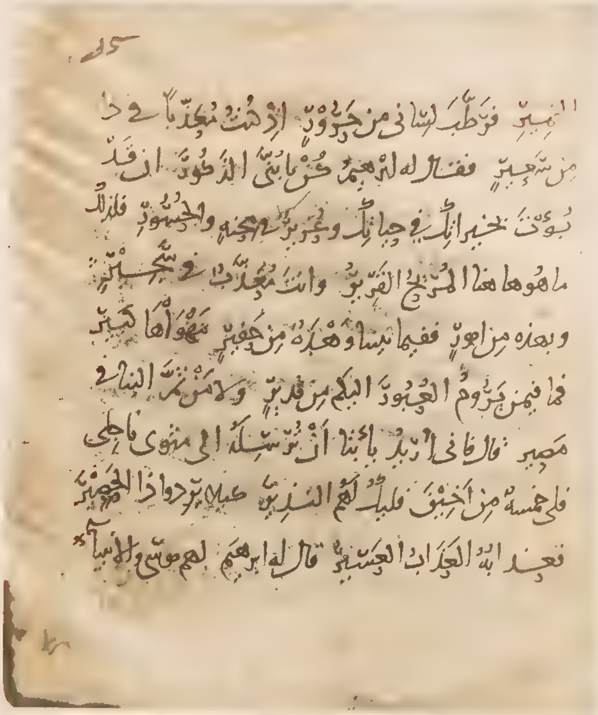
*Punctuation.* ⁘ at the end of a sentence, ll. 4, 8, etc.; with two points (ll. 5, 6, 7, etc.) or a single point (ll. 6, 10, 14) for slighter pauses.

*Forms of letters, etc.* Observe the shapes of final ك and ل, ll. 1, 2, 4, 7, and compare them with those in pl. VI. Final ا projects a little below the line. In *lām-'alif* the righthand limb is the 'alif. Final ي is either ى, as in لى, l. 1, or ـے, as in نصرانے, l. 3, فے, l. 8; by itself it is ے, as in القوے, l. 1. Occasionally we find ا for ى *maksūra*, as in فصلا (نصلّي), l. 16. The points of final ة are omitted; e. g., l. 4, عباده; l. 5, الشيبه and اللحيه; etc.—Instead of ئ ذ ذ we have ي ي ي in جينا l. 12; حينيذ, ll. 8, 15; بريء, l. 17; العجايب, l. 19.—The vowel ḍamma is written in المُر, l. 3; but the marks over نصراني, l. 3, and تراك, l. 6, seem to be merely accidental blots. —الله and ذلك are written defectively, but الاهي, l. 15.

وبدموع كنت اطلب الي الله واقول يا الله القوي الجبار
الذي صنع السما والارض وكل ما فيهم ان انت ترحمت
علي وجعي وخلصتني من هذا المرض المُرانا اصير نصراني (*sic*) واتبعد
من كل الشرور واترك عباده الاصنام ⁘ فلما قلت هذا رقدت
فابصرت راهب (*sic*) حسن الشيبه طويل اللحيه .. فقال لي ما ذا توجع
فاخبرته بمرضي .. فقال لي تراك تتم ما اوعدت الله . ان فعلت فالله
يشفيك .. فقلت له كل ما وعدت الله فانا افعله ان انا اعتقت
من هذا البلا ⁘ حينيذ قال لي انا اوفيميس الذي اسكن في البريه
شرقي بيت المقدس على عشره اميال في وادي (*sic*) قبلي الطريق النازله
الي ريحا فان كنت تريد ان تبرا فلا تغفل ان تاتي الي . والله يشفيك
علي يدي .. فلما انتبهت اخبرت والدي بما رايت وسمعت ..
فلذلك جينا اليه بامانه .. فانا اطلب اليكم الا تخفون عني الطبيب
الذي اعلمني به الله ⁘ فلما سمع الفاضل مار ثيوقطسطوس
ذلك . طلع الي مار اوفيميس فاخبره بذلك ⁘ فقال له مار اوفيميس
ما ينبغي لانسان ان يقوم مقابل منظر الاهي ⁘ حينيذ نزل اليهم
فصلا على اطرابون بحرص ورسمه بالصليب واقامه صحيح (*sic*) ⁘
فلما ابصروا البربر كيف بري في ساعه عجبوا جدا وامنوا بالمسيح
وطرحوا انفسهم قدامه على الارض .. وطلبوا اليه ان يعمدهم
بالمسيح ⁘ فلما ابصر مار اوفيميس صانع العجايب ان من كل قلوبهم

[The Committee have to acknowledge the kind assistance of Dr. I. Guidi of Rome in describing this plate and plate XXI.]

XXI.



GOSPEL OF S. LUKE. A.D. 993.

ROME, VATICAN LIB. COD. ARAB. 18.

## Rome. Vatican Library. Cod. Arab. 18.—A.D. 993.

The Gospel of S. Luke, in an unpublished translation, of which the author is unknown, composed in rhymed prose. See A. Mai, Scriptorum Veterum Nova Collectio, t. iv., Codices Arabici etc., p. 61, no. xviii. On paper; small quarto; 94 leaves. Written at Cairo, بمصر, in Raǵab, A.H. 383 = A.D. 993.

*Gatherings.* Of ten leaves, not numbered. The leaves themselves, however, are numbered with Coptic arithmetical figures (i. e., Greek letters); e. g., in the plate, 66.

*Writing.* A good, clear Nas͟hī. The diacritical points are occasionally wanting.

*Punctuation.* A small space is left blank at the end of each rhyming clause. Three dots are placed at the close of l. 4, which is likewise the end of a rhyming clause.

*Forms of Letters, etc.* ج ب ز س ج and ج or ج, in contradistinction to خ ذ ز ش ض and غ or غ. Initial ك is either ک, l. 2, or ك, ll. 1, 5; final ك is كً, ll. 3, 8. 'Alif is joined to the next letter in قال, ll. 2, 9, and ابرهيم, l. 2; final ا does not project below the line. Final ة is not dotted; e. g. وهدة, l. 5; خمسة, l. 8. Observe the form of مو in امورٍ, l. 5, and موسي, l. 9.—The vowels have their ordinary forms; save that ٌ is written ٌ in عُزيرٌ, l. 3; ٌ in وهدةٌ, l. 5; and ٌ in خمسةٌ, l. 8. Neither is there anything unusual in the forms of hamza, بؤت, l. 3, ياءبتا, l. 7; taśdīd, فرطّب and معذّبا, l. 1; and madda, الانبياءٓ, l. 9. Hamza is often omitted, even when the accompanying vowel is written; as in اَنْ, l. 7, اَخِينَ, l. 8; اِذْ, l. 1; اُرِيدُ, l. 7. Ǵazma is circular, or nearly so (بؤْت, l. 3); we find it over ا, و, ي as long vowels in مَهْوَاْهَا, l. 5, حَرُوْرٍ, l. 1, سَجِيْرٍ, l. 4.—ذلك, هذه and ابرهيم are written defectively, but هاهنا, l. 4.

### S. LUKE, Ch. xvi. 24—29.

النَمِيرِ فرَطِّبَ لِساني من حَرُوْرٍ اِذْ كُنتُ مُعَذّبًا في ذا
مِن سَعيرٍ فقال له اَبْرهيمُ كُنْ يا بُنَيَّ الذَكُورَ ان قَدْ
بُؤْتَ بخيراتِك فِي حياتِك وعُزيرٌ فِي مِحنةٍ والحُسُورِ فلذلك
ما هُو هاهنا المُريحُ القَرِيرُ وانتَ مُعَذَّبٌ فِي سَجِيْرٍ ⁝
وبهذه مِن امورٍ ففيما بيننا وَهْدَةٌ مِن حَفيرٍ مَهْوَاْهَا كَبِير
فما فيمن يَرُومُ العُبُورَ اليكم مِن قديرٍ ولا مَنْ ثَمَّ الينا فِي
مَصير قال فاني اُرِيدُ ياءبتا اَنْ تُرسِلَهُ الي مثوي ناجِلي
فلي خمسةٌ مِن اَخِيْنَ فليكُ لَهُم النذِيرَ كيلا يرِدوا ذا الحَصِيْرَ
فعذابُهُ العَذَابُ العَسيرُ قال له ابرهيمَ (*sic*) لهم موسي والانبياءٓ

XXII.

ARABIC COINS. A.D. 640–1246.

BRITISH MUSEUM.

## Plate XXII.—Arabic Coins.

THESE coins have been selected from the rich stores of the British Museum by Mr. Stanley Lane Poole, for the purpose of exemplifying the history and development of the Kūfī character between the years A.H. 19 = A.D. 640, and A.H. 643 = A.D. 1245-46. To the same talented numismatist the Committee are indebted for the following description of the plate.

The Arabic character, in its older or Kūfī form, has been preserved on coins of an earlier period than any dated MS. hitherto discovered. Kūfī letters first appear on silver coins of the year 20 of the Hijrah (A.D. 641); and it is possible that some undated specimens may be even a few years earlier. These first dated examples of Arabic writing are found on the Sāsānī coinage, which the Arabs continued for a while to employ after their conquest of Persia (Plate XXII., nos. 1, 2, 3). The inscriptions on these coins, including the date, are chiefly in the Pahlawī character; and the Arabic words are few and short, consisting mainly of the formula بسم الله, with the addition of seldom more than one other word. The style, so far as it can be ascertained from materials so limited, is exceedingly simple. Little difference is made between tall and short letters, such as ﺯ and ا or ا; and the final ﻪ consists merely of the isolated form ﻩ laid upon the connecting line. Diacritical and orthographical points are not used. A similar kind of writing, but still coarser, was employed about the same time on the copper coinage, which the Arabs copied from Byzantine models for the use of the conquered province of Syria. An example is seen in no. 4, unfortunately like all its class undated, but probably struck about A.H. 19 or 20 (A.D. 640). Cp. Stickel, Handbuch zur morgenländischen Münzkunde, Heft ii. (Leipzig, 1870), pp. 6, 23-24, and 56.

At length, in A.H. 76 (A.D. 695), the Khalīfah 'Abd-'al-Malik established a purely Arabic coinage. Of this examples are seen in the gold coin (no. 5) of A.H. 77 (A.D. 696) and the silver coin (no. 6) of A.H. 79 (A.D. 698). The style of these differs little from that of the early bilinguals, except in fineness of execution and consequent compression of the letters. Diacritical points are still but rarely employed (cp. Catalogue of Oriental Coins in the British Museum, Vol. i., Index of Points, p. 256); and a rigid simplicity characterizes every line of the inscriptions. This chastity of style lasted, with but slight modification, for two centuries throughout the Muḥammadan world. No. 7 represents the coinage under Hārūn-'ar-rashīd, where the only noticeable modification is the tendency to over-fineness in the lines and to stretching out certain letters (ـــ, ى, for example) to immoderate length. The changes in the forms of the other letters are very slight.

As soon, however, as the power of the Khilafah began to wane, and various dynasties sprang up and acquired a virtual if not a declared independence, the Kūfī character on the coins began to show more local characteristics than it had done under the almost undivided sway of the Khalīfahs, and to develope different kinds of ornamentation. We thus arrive at the period of *transitional Kūfī*, a writing in which the forms of the *old Kūfī* letters are disfigured by excessive ornamentation, and assimilated to the flexuous style of the later *Naskhī*. It is impossible to fix the exact limits of this transitional period. It began at different times in different parts of the Muslim empire; and in some places the chaste style of the old Kūfī was retained almost to the last. Perhaps, however, it may be roughly defined as extending from the 4th to the middle of the 7th century of the Hijrah. Nos. 8 to 11 are examples of the development of the 4th century, in Persia (8 and 9), North Africa (10), and Spain (11). Of these, Spain had made the greatest advance, and Persia the least. No. 12, struck rather later, represents the peculiar ornamentation by connecting curves which found favour, amongst others, with the Ghaznawīs of North-western India. Persia under the Saljūḳīs long retained much of the simplicity of the old Kūfī (see no. 13, A.H. 485, A.D. 1092, where, however, an ornamental final ر and a ى of the Naskhī form, instead of ـے, may be observed); but on the Moghal invasion (A.H. 656, A.D. 1258) a mixed Kūfī and Naskhī character was introduced, which soon gave place to illformed Naskhī. The coinage of the Khalīfahs, restricted as it generally was after the 3rd century of the Hijrah to Baghdād and its immediate vicinity, never reached any great degree of ornamentation; see no. 21, struck 13 years before the final overthrow of the Khilāfah. Proceeding westward, we find that, in Syria and Diyār-Bakr, the Arabic character had advanced much nearer to Naskhī than in Persia. Nos. 17 and 18, both struck by the 'Urtuḳī Turkumāns in Diyār-bakr, in A.H. 578 (A.D. 1182), are examples of two different developments. No. 17 retains much of the simplicity and coarseness of the earliest Kūfī (cp. no. 4), but combines with this the occasional final curves of transitional Kūfī and a marginal inscription in pure Naskhī; whilst no. 18 is one of the most perfect examples in existence of transitional Kūfī of the highly ornamented kind. Still journeying westward, we see how peculiar was the form of character developed in Egypt, under the later Fāṭimīs and the 'Aiyūbīs (nos. 15 and 19), in the 6th century of the Hijrah. No. 20 represents the writing employed on the coins of the Saljūḳī Sulṭāns of Asia Minor at the beginning of the seventh century; and in nos. 14 and 16 we see the latest stage of Kūfī ornamentation on the numismatic monuments of North-west Africa and Spain.

Soon after this, Naskhī was everywhere dominant. Twenty years after no. 14 was struck, the succeeding dynasty of the Muwaḥḥids introduced Naskhī in Africa; and half a century after no. 16, the Banū Naṣr did the same in Spain. In Egypt and Syria, the precedent of the earlier 'Aiyūbīs was neglected, and 'Al-Kamil issued a Naskhī coinage in A.H. 615 (A.D. 1218); in Asia Minor, Kai-Ḳubād, succeeding the Kai-Khusrū who struck no. 20, followed the common example and adopted Naskhī; and in Persia, the downfall of the Khalīfahs meant the gradual deterioration of the coinage through a mixed character to Naskhī.

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1. Æ. A.H. 20 (A.D. 641). Struck in Persia by an Arab Governor under 'Omar.

   On the obverse margin the words بسم الله. The other inscriptions, including the date and the mint, variously read *Yazd* and *Adh[arbaijān]*, are in Pahlawī.

2. Æ (Obv. only). A.H. 20 (A.D. 641). Struck in Persia by an Arab Governor under 'Omar.

   On the obv. marg. خلد. The other inscriptions, on both sides, are in Pahlawī.

3. Æ (Obv. only). A.H. 28 (A.D. 648). Struck in Persia by an Arab Governor under 'Othman.

   On the obv. marg. بسم الله ربي. The other inscriptions, on both sides, are in Pahlawi.

4. Æ. A.H. 19 or 20 (A.D. 640) Struck at Ṭabarīyah (Tiberias), in Palestine, by an Arab Governor under 'Omar.

   On the reverse marg. طبرية and in Greek letters THBEPIAΔO.

5. *AV*. A.H. 77 (A.D. 696). Struck, probably at Damascus, in Syria, by the 'Umawi Khalifah 'Abd-'al-Malik.

Obv. Area. لا اله الا
الله وحده
لا شريك له

Rev. Area. الله احد الله
الصمد لم يلد
ولم يولد

Marg. محمد رسول الله ارسله بالهدي ودين الحق
ليظهره على الدين كله

Marg. بسم الله ضرب هذا الدينر في سنة سبع
وسبعين

6. *AR*. A.H. 79 (A.D. 698). 'Al-Kūfah, in 'Irāḳ 'Arabī. 'Umawī Khalīfah, 'Abd-'al-Malik.

Obv. Area, as on (5).

Marg. بسم الله ضرب هذا الدرهم بالكوفة في
سنة تسع وسبعين

Rev. Area. الله احد الله
الصمد لم يلد و
لم يولد ولم يكن
له كفوا احد

Marg. محمد رسول الله ارسله بالهدي ودين الحق
ليظهره علي الدين كله ولو كره المشركون

7. *AR*. A.H. 182 (A.D. 798). 'Al-Baṣrah, in 'Irāḳ 'Arabī. 'Abbāsī Khalīfah, Hārūn-'ar-rashīd.

Obv. Area, as on (5).

Marg. بسم الله ضرب هذا الدرهم بالبصرة سنة اثنتين
وثمنين ومئة

Rev. Area. محمد رسول الله
مما امر به الامير الامين
محمد بن امير المومنين

Marg., as on (6).

8. *AR*. A.H. 309 (A.D. 921). 'Ash-Shāsh (Tāshkand), in Transoxania. Sāmānī, Naṣr 'ibn 'Aḥmad.

Obv. Area, as on (5).

Marg. (inner). بسم الله ضرب هذا الدرهم بالشاش
سنة تسع وثلث مائة

.. (outer). لله الامر من قبل ومن بعد ويومئذ
يفرح [المومنون] بنصر الله

Rev. Area. لله
محمد
رسول الله
المقتدر بالله
نصر بن احمد

Marg., as on (6).

9. *AR*. A.H. 334 (A.D. 945). Madīnat-'as-Salam (Baghdad), in 'Irāḳ 'Arabī. Buwaihī, Mu'izz-'ad-daulah.

Obv. Area. لا اله الا الله
وحده لا شريك له
معز الدولة
ابو الحسين
بويه

Marg. (inner). بسم الله ضرب هذا الدرهم بمدينة
السلام سنة اربع وثلثين وثلثمائة

... (outer), as on (8).

Rev. Area. لله
محمد رسول الله
صلي الله عليه وسلم
المطيع لله
عماد الدولة
ابو الحسن
بويه

Marg., as on (6).

10. *AV*. A.H. 337 (A.D. 948). 'Al-Mahdiyah, in Tūnis. Fāṭimī, 'Al-Manṣūr.

Obv. Area. الامام
لا اله
الا الله
المنصور بالله

Marg. بسم الله ضرب هذا الدينار بالمهدية شهر ذي
القعدة من سنة سبع وثلثين وثلثمائة

Rev. Area. اسمعيل
محمد
رسول الله
امير المومنين

Marg., as on (6).

11. *AV*. A.H. 357 (A.D. 968). Madīnat-'az-Zahrā, in Spain. 'Umawī Khalīfah of Spain, 'Al-Ḥakam II.

Obv. Area. لا اله الا
الله وحده
لا شريك له
عامر

Marg. بسم الله ضرب هذا الدينر بمدينة الزهرا سنة
سبع وخمسين وثلث مائة

Rev. Area. الحاجب
الامام الحكم
امير المومنين
المستنصر بالله
جعفر

Marg. as on (6) but stopping at كله.

12. *AR*. A.H. 422 (A.D. 1031)? Walwālīj or Walwālīz, in Tokhāristān. Ghaznawī, Mas'ud I.

Obv. Area. عدل
لا اله الا
الله وحده
لا شريك له
القادر بالله

Marg. [بسم الله ضرب هذا ال]درهم بولواليز (?)
سنة اثنين (?) وعشرين واربعمئة

Rev. Area. لله
محمد
رسول الله
عليه اسلم
مسعود

Marg., obscure.

13. *AV*. A.H. 485 (A.D. 1092). Madīnat-'as-Salam (Baghdād). Saljuḳī, Malik-Shāh.

Obv. Area. لا اله الا الله
وحده لا شريك له
الامام المقتدي
بامر الله
امير المومنين

Marg (inner). بسم الله ضرب هذا الدينر بمدينة
السلام سنة خمس وثمنين واربعمائة

... (outer). لله الامر من قبل ومن بعد ويومئذ
يفرح المومنون بنصر الله

Rev. Area. لله
محمد رسول الله
صلي الله عليه
جلال الدولة
ملك شاه

Marg, as on (6).

14. *AV*. A.H. 501 (A.D. 1107). 'Aghmāt, in Morocco. Murābiṭ (Almoravide), 'Alī 'ibn Yūsuf.

Obv. Area. لا اله الا الله
محمد رسول الله
امير المسلمين علي
ابن يوسف

Marg. ومن يبتغ غير الاسلام دينا فلن يقبل منه
وهو في الاخرة من الخاسرين

Rev. Area. الامام
عبد
الله
امير المومنين

Marg بسم الله ضرب هذا الدينر باغمات سنة
احدي وخمس مائة

15. *AV*. A.H. 517 or 519 (A.D. 1123 or 1125). Ḳūṣ, in Egypt. Fāṭimī, Al-'Āmir bi-'aḥkām-'Allah.

Obv. Area. عال
غاية

Marg. (inner). لا اله الا الله محمد رسول الله علي
ولي الله

... (outer). محمد رسول الله ارسله الخ

Rev. Area. الامام
المنصور

Marg. (inner). ابو علي الامر باحكام الله امير
المومنين

... (outer). بسم الله الرحمن الرحيم ضرب هذا
الدينر بمدينة قوص سنة سبع عشر وخمسماة (sic)

16. *AV*. A.H. 565 (A.D. 1169). Mursiyah (Murcia), in Spain. Muḥammad 'ibn Sa'd.

Obv. Area. لا اله الا الله
محمد رسول الله
الامير ابو عبد الله
محمد بن سعد
ولي عهده
هلال

Marg., as on (14).

Rev. Area. الامام
عبد الله
امير المومنين
العباسي

Marg. (sic) بسم الله الرحمن الرحيم ضرب هذ
الدينر بمرسية سنة خمس وستين وخمس ما (sic)

17. *Æ*. A.H. 578 (A.D. 1182). [Māridin, in Diyār-Bakr.] 'Urtuḳī, Ḳuṭb-'ad-dīn.

Obv. marg. (sic) ثمان وسبعين وخمس ماة

Rev قطب الدين بن
الناصر لدين
امير المومنين
هذا الدرهم
ملعون من
يغيره

18. *Æ*. A.H. 578 (A.D. 1182). [Hiṣn Kaifā, in Diyār-Bakr]. 'Urtuḳī, Nur-'ad-dīn.

Obv. marg. علي اسم الله [ضرب بالحصن سنة] ثمان
وسبعين وخمس مائة

Rev. ملك الامرا محيي
العدل نور الدين
محمد بن قرا ارسلا
ن بن ارتق نصير
الامام الناصر
لدين الله

19. *AV*. A.H. 587 (A.D. 1191). 'Al-Ḳahirah (Cairo), in Egypt. 'Aiyubī, Ṣalāḥ-'ad-dīn (Saladin).

Obv. Area. الامام
أحمد

Marg. (inner). لا اله الا الله ابو العباس الناصر لدين
الله امير المومنين

... (outer). بسم الله الرحمن الرحيم ضرب هذا
الدينر بالقاهرة سنة سبع وثمانين وخمس مائة

Rev. Area. يوسف
بن ايوب

Marg. (inner). عال الملك غاية صلاح الدين

... (outer). محمد رسول الله ارسله بالهدي ودين
الحق ليظهره علي الدين كله صلي الله عليه

20. *AR*. A.H. 604 (A.D. 1207). Ḳaiṣariyah (Caesarea), in Anatolia. Saljūḳī, Kai-Khusrū I.

Obv. Area. المنة لله
الامام الناصر
لدين الله امير
المومنين

Marg. بسم الله ضرب هذ (sic) الدرهم بقيصرية سنة
اربع وستمائة

Rev. Area. السلطان المعظم
غياث الدنيا والدين
ابو الفتح كيخسرو
بن قلج ارسلان

Marg. هو الذي ارسل رسوله بالهدي ودين الحق ليظهره
علي الدين كله ولو كره المشركين (sic)

21. *AV*. A.H. 643 (A.D. 1245). Madīnat-'as-Salām (Baghdād). 'Abbāsī Khalīfah, 'Al-Musta'ṣim.

Obv. Area. الامام
لا اله الا الله
وحده لا شريك له
المستعصم بالله
امير المومنين
بصر الله

Marg. بسم الله ضرب هذا الدينار بمدينة السلام
سنة ثلث واربعين وستمائة

Rev. Area. الحمد لله
محمد
رسول الله
صلي الله عليه
وسلم

Marg. محمد رسول الله ارسله بالهدي ودين الحق
ليظهره علي الدين كله

XXIII.

GULISTĀN. A.D. 1582.

ROYAL ASIATIC SOCIETY, PERSIAN 233 A.

## ROYAL ASIATIC SOCIETY. PERSIAN 233 A.—A.D. 1582.

THE ***Gulistān***, or Rose-garden, of Sa'dī. On paper; small folio, about 12⅝ inches by 7⅝; 127 leaves. Written at Fatḥpūr (Futtehpore), A.H. 990 = A.D. 1582, by the celebrated scribe Muḥammad Ḥusain of Kashmīr, surnamed Zarīn-ḳalam or "Golden-pen," the best penman at the court of the emperor 'Akbar. The companion volume to this manuscript, viz. the Bōstān of Sa'dī, was in the possession of the late Dr. D. Forbes (see his Catalogue of Oriental Manuscripts, London, 1866, p. 78, no. 243), and is now, it is believed, in the splendid collection of the Earl of Crawford and Balcarres.

*Writing.* A beautiful Nasta'līḳ.

*Ornamentation.* The yellowish paper is sprinkled with gold-dust. Each page is surrounded by lines of red, gold and blue, the crosslines being also gilt. Fol. 3 *a* contains a picture of Sa'dī instructing his pupils. On f. 3 *b* is a brilliant *'unwan*. Almost every page exhibits drawings of animals, birds and flowers, delicately and beautifully coloured. The margins contain similar figures, of larger size, in golden outlines on a blue-grey ground. At the foot of f. 125 *a* (see plate) is a drawing representing the scribe and artist seated upon a carpet and engaged in the execution of their task. The former holds a sheet of paper, on which is written الله اكبر صورت شبيه حسين زرين قلم, "God is most great! portrait of Ḥusain Golden-pen;" the latter, one on which is inscribed عمل منوهر ولد بساون, "the work of Manohar, the son of Basāwan." The scribe is seated on a blue cushion; his upper garment is purple, with a pattern worked in gold; his under garment bright green. He is barefooted, and his purple slippers lie behind him. A servant stands behind, dressed in yellow and red, with a striped kamarband and a black turban. He seems to be engaged in fanning the scribe. The artist is clad in a bright red dress, with a striped kamarband and a golden turban. The box behind him is also coloured red, with golden handles, etc. Of the three vases which stand upon it, the one in the centre is blue, the other two white. The vase containing flowers is light pink. Between the two principal figures lie a book with its case (black and gold), writing implements, etc.

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1 والصّلوة والسّلام على خير خلقه محمّد وآله واصحابه اجمعين

2 ما نصيحت بجاي خود كرديم    روزگاري درين بسر برديم

3 گرنيايد بگوش رغبت كس    بررسولان پيام باشد وبس

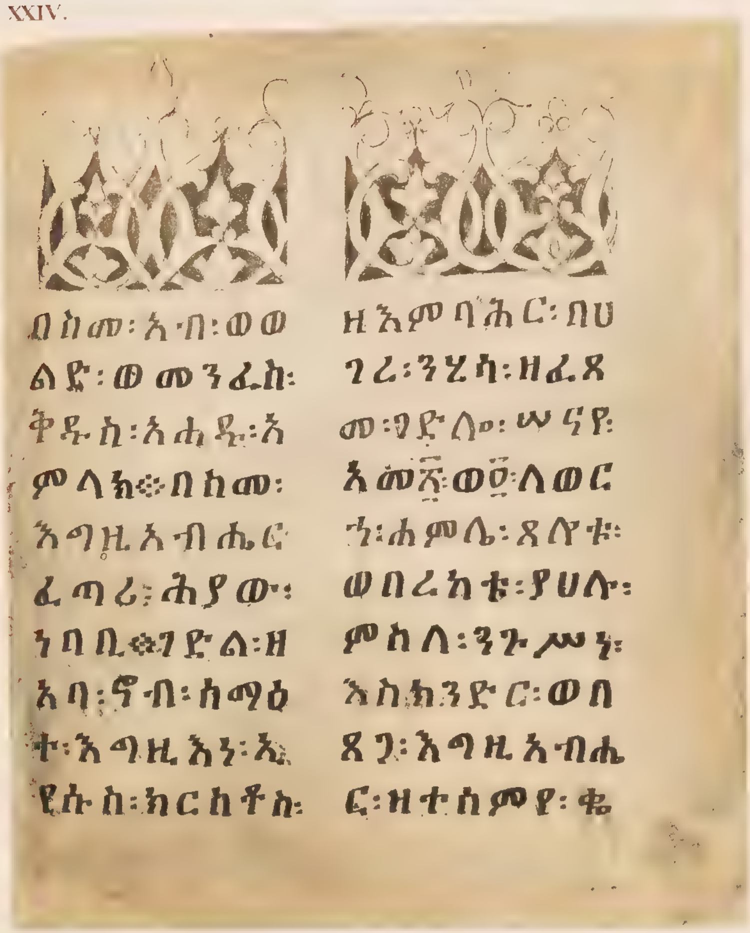
4 كتبه العبدُ المُذنبُ الفقير مُحمّد حُسين الكشميري

5 غَفَر اللّه ذُنُوبهُ وستَر عُيُوبهُ

6 فى شهور سنة تسعين وتسعماية

7 ببلده فتحپُور

XXIV.


በስመ፡አብ፡ወወ
ልድ፡ወመንፈስ፡
ቅዱስ፡አሐዱ፡አ
ምላክ፨በስመ፡
እግዚአብሔር
ፈጣሪ፡ሕያው፡
ነባቢ፨ገድል፡ዘ
አባ፡ኖብ፡ሰማዕ
ት፡እግዚእነ፡ኢ
የሱስ፡ክርስቶስ፡
ዘእምባሕር፡በሀ
ገረ፡ንሂሳ፡ዘፈጸ
መ፡ገድሎ፡ሠናየ፡
አመ፳ወ፬ለወር
ኀ፡ሐምሌ፡ጸሎቱ፡
ወበረከቱ፡ያሀሉ፡
ምስለ፡ንጉሥነ፡
እስክንድር፡ወበ
ጸጋ፡እግዚአብሔ
ር፡ዘተሰምየ፡ቈ

ACTS OF FĀSĪLADAS AND 'ABBĀ NŌB. A.D. 1478-94.

BRIT. MUS. ORIENTAL 706.

## BRITISH MUSEUM. ORIENTAL 706.—BETWEEN A.D. 1478 AND 1494.

THE Acts of Fāsīladas, or Basilides, and of 'Abbā Nōb, the former of which were translated from Coptic into Æthiopic by Simeon, a monk of the convent of S. Antony, A.M. 6889 = A.D. 1397.

On vellum; quarto, about $11\frac{1}{3}$ inches by $9\frac{1}{4}$; 202 leaves; two columns. Written during the reign of 'Ĕskĕndĕr, or Alexander, surnamed Ḳwasṭanṭīnōs, or Constantine (II.), A.M. 6911—6986 = A.D. 1478—1494. See Wright's Catalogue of the Æthiopic MSS. in the British Museum, no. cclxxxii. This volume is a beautiful specimen of calligraphy.

*Gatherings.* Of eight leaves, except the last, which has only five; not numbered.

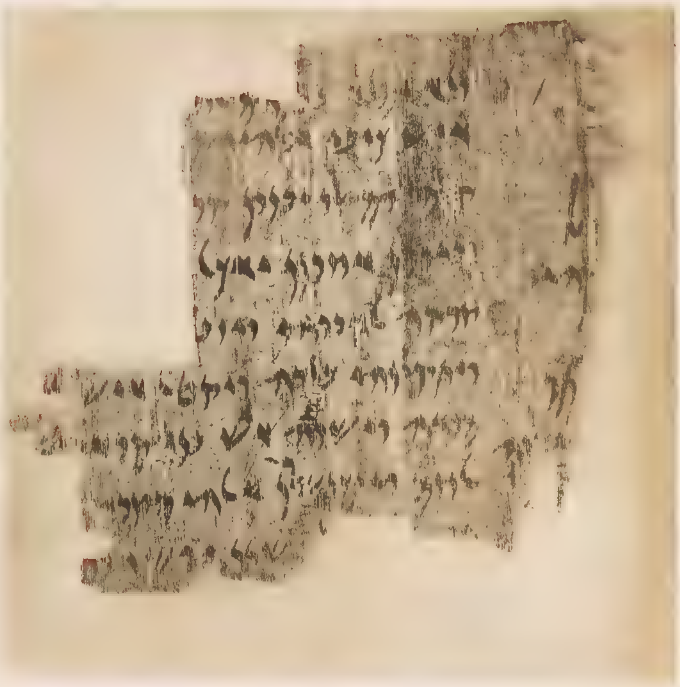
*Ruling.* On one side only, with a dry point, guided by prickings on the outer margin. The columns are bounded by single vertical lines.

*Punctuation.* As in plate X. In red are written lines 1, 3, and 5, of both columns; the numerals ፳ : and ፬ : (24) in col. 2, l. 3; the names of ኖብ : (Nōb) in col. 1, l. 8; and king እስክንድር : ('Ĕskĕndĕr) in col. 2, l. 8: and the letter ቈ (the initial of ቈስጠንጢኖስ :, Ḳwasṭanṭinōs) at the end of col. 2, l. 10.

*Forms of letters.* The triangular shape of some letters, and the curved form of others, are usually not so strongly marked as in plate X. Here, too, the vowel of the letter ሎ has mostly a connecting stroke, as in col. 2, l. 3, ገድሎ : *gadlō;* but we find the other form in col. 2, l. 5, ጸሎቱ : *ṣalōtū.* This latter form disappears after the xvth cent. *P̣ĕ* is ጰ, as in ለአጰሎን :, f. 135 *a*, col. 2, l. 4.

*Ornamentation.* The ornament in the plate, f. 134 *a*, consists of white interlaced figures with red outlines, the intermediate spaces being filled in with green. That on f. 3 *a* is more richly coloured with red, yellow and blue. See Wright's Catalogue, plate III.

XXV.



EGYPTIAN ARAMAIC PAPYRUS. (Late Ptolemaic Period.)

BRITISH MUSEUM.

British Museum. Papyrus CVI*. [Late Ptolemaic or early Roman.]

FRAGMENTS of a tale, composed either by a heathen Aramæan, who was hostile to the Egyptian religion, or by an Egyptian Jew as a Haggādāh on Exodus, ch. i.,—more probably the latter. There remain only two torn leaves, the first of which is reproduced in these two plates. On papyrus; much mutilated both to the right and left; the original length of the lines cannot be determined; the divisions of the columns on the recto and verso do not correspond. The language is Aramaic, strongly tinged with Phœnician or Hebrew; the character is Egyptian-Aramaic cursive, approximating in many forms to the Hebrew square letters; the words are separated by small spaces.

This papyrus once formed part of the collection of the Duc de Blacas. It was first published and deciphered by Michelangelo Lanci in his work entitled "La Sacra Scrittura illustrata con monumenti Fenico-Assirj ed Egiziani" (Roma, 1827), pp. 18, 19, and Tav. 1ª e 2ª, translated into French by the Abbé Andrée (Orange, 1844); and re-edited by Gesenius in his "Scripturae Linguaeque Phoeniciae Monumenta quotquot supersunt" (Leipzig, 1837), pp. 236—245 and Tabb. 31—33 (fairly good reproductions of Lanci's plates). Monuments of this class are excessively rare in the libraries and museums of Europe. See F. F. Beer, "Inscriptiones et papyri veteres Semitici quotquot in Ægypto reperti sunt, partic. prima" (Leipzig, 1833); Bargès, "Papyrus égypto-araméen appartenant au Musée du Louvre" (Paris, 1862); De Vogüé, "Syrie Centrale, Inscriptions Sémitiques" (Paris, 1868), p. 125 seqq. and Pl. 16; Ariodante Fabretti, "Il Museo di Antichità della R. Università di Torino" (1872); F. Lenormant, "Essai sur la Propagation de l'Alphabet Phénicien," t. i., 1ère livr., pl. xi.; 2de livr., pp. 227—237, and pl. xix.; Silvestre, "Paléographie Universelle" (Paris, 1841), t. i., pl. 12; Lepsius, "Denkmäler, Abth. vi., Bl. 124 (Bd xii.), Papyrus-fragmente in Phönicischer Cursivschrift."

The fragments of this papyrus are now preserved between thin plates of glass, in consequence of which the holes in the papyrus appear in the photograph as dark spots. As they have suffered a good deal since the first facsimile was given by Lanci, the now missing or injured letters are marked in the following transcription with a stroke above; doubtful letters, with a query. The translation is, of course, only tentative.

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Recto. Pl. XXV.

| | | |
|---|---|---|
| - - - - - - - - - - [ולא ימלא בטנהם לח[ם | 1 | - - - - - - - - |
| - - - - - - - - - - - - - איש כיבי אלהיהם | 2 | - - - - - - - |
| - - - - - - - - - - קימיהם עד יבנון קר | 3 | - - - - - - - ין |
| - - - - - - - - - - - וביומן אחרנן יאכל | 4 | - - - - - - ע |
| - - - - - - - - - [צדקה לאבוהי ויזב[ן | 5 | - - - - - - - הי |
| - - - - - - ויתקלנהי בלבה ויקטל איש לנ | 6 | - - - - - - - - |
| - - - - - - - - מראה וישרה אש בני מראה | 7 | - - - - - - - תר |
| - - - - - - - - לחם ויתכנשין אלהי מצרין | 8 | - - - - - - אשה |
| - - - - - - - שנן ופשז וח - - - - - - - - - - | 9 | - - - - - - - - - |

1. nec impleatur venter eorum pa[ne] - - - - - - - - - - -
2. quisque dolores deorum suorum - - - - - - -
3. statuta eorum donec aedificabunt ur[bem] - - - - - - -
4. et diebus aliis edat - - - - - - - - - - - -
5. jus ejus patri suo et em[at] - - - - - - - -
6. et ponderet (*i.e.*, consideret) id in corde suo et interficiat quisque - - - - - - - - - - - - - -
7. dominus suus et liberet quisque filios domini sui - - - - - - - - - - - - - - - - - -
8. panem et congregabuntur dii Ægypti - - - - - -
9. - - - - - - - - - - - - annos et - - - - - - - - - -

## Verso. Pl. XXVI.

1 ---------- לבני על תבהבא זי מלכא ושמעֿ - -

2 - - - - - - - בר פונש הו אחר ענה מלכא - - - - -

3 - - - - - - בר פונש מליא זי מלכא אמר ועֿ - - - -

4 - - - - - - [ק]טלת המו תהך בחרב חילך וח - - - -

5 - - חֿ יחלן לך ושביא זי שבית בזא שנתאֿ - - - -

6 - - באֿלך וגרמיך לא יחתון שאול וטללך - - - - -

7 - - - - ש על אלפי מלכא - - - - - - במנצ - - - - - -

1. - - - - - - - - filiis meis ob ——— regis et audiit - - - - - - -
2. - - - - - - - filius Punsh, ille cunctatus est(?). Respondit rex - - - - - - - - - - - - - - - - -
3. - - - - - - filius Punsh verba quae rex dixerat, et - - - -
4. - - - - - interfecisti eos, eas cum gladio fortitudinis tuo et - - - - - - - - - - - - - - - - -
5. - - - - - - - - et captivos, quos fecisti hoc anno - - - - - - - - -
6. - - - - in (?) illis, et ossa tua non descendent in Orcum, et umbra tua - - - - - - - -
7. - - - - - super milia regis - - - - - - - - - - - - - - -

Recto, pl. XXV., l. 3. The last word is doubtless the equivalent of the Hebrew קִרְיָה, Syr. ܩܽܘܪܝܳܐ, but its precise form must remain uncertain.—L. 4. Lanci and Gesenius give אחרין, incorrectly. The plural termination ִין is written defectively, both here and in l. 9; but the dual ַיִן in full, in l. 8, מִצְרַיִן.—L. 5. Lanci and Gesenius give חרקה, but the first letter is certainly צ, not ח, as in מצרין, l. 8. [ויזב[ן might possibly be [ויזב[ח, "et immolet," but it is doubtful whether ז is used in this dialect for Aramaic ד except in the pronouns.—L. 6. After the ל given by Lanci and Gesenius, we seem to discern the upper and lower portions of a נ.—L. 7. The black mark over the ה of וישרה in the photograph is merely a hole in the papyrus; but the י of איש is really written over the line.—L. 8. The mark or letter between the ש and the ן of ויתכנש·ן resembles י more than any other letter, but it ought to be ו, as the form ויתכנשין is grammatically incorrect; besides in pl. XXVI., l. 6, we find יחתון; therefore read ויתכנשון. The black mark above is again nothing but a hole in the papyrus.

Verso, pl. XXVI., l. 1. Lanci and Gesenius read תבהרא, "propter splendorem regis," but the fourth letter seems to be clearly a ב. Perhaps תבהבא is an Egyptian word, with the feminine article ת prefixed, like תמנחא in the inscription of Carpentras, l. 1, and تِمْسَاح, "crocodile," in Arabic (Coptic, ⲙ̀ⲥⲁϩ). The Dictionaries of Hieroglyphs actually acknowledge a radical *bā-bā*, meaning "rayonner, resplender, briller," corresponding to Coptic ⲃⲟⲩⲃⲟⲩ, "splendere." זי, also in ll. 3, 5, and זא in l. 5, are the usual forms in this dialect, instead of די and דא.—L. 2. פונש is the reading of the papyrus, not חנש (Lanci, Gesenius). It seems to be an Egyptian name, *pi-unsh* or *p-unsh*, Coptic ⲡⲓⲟⲩⲱⲛϣ, "the wolf."—L. 4. Lanci and Gesenius read wrongly המן.—L. 5. The first letter of the line may be either ח or צ, but more probably the former. The third letter of the next word is quite uncertain; Lanci and Gesenius have taken it for a י.—L. 6. The black marks above and below the word יחתון are merely the holes in the papyrus mentioned above.—L. 7. The last letter is clearly צ, and not ח (Lanci and Gesenius).

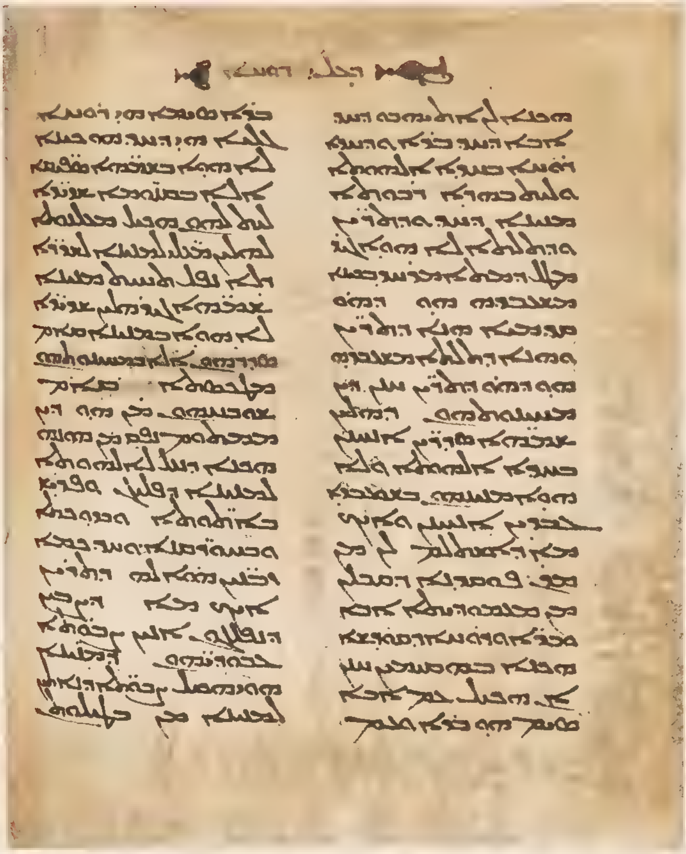
[For assistance in describing these two plates the Committee are much indebted to Professor Dr. Nöldeke and Dr. Euting of Strassburg.]

XXVI.

EGYPTIAN ARAMAIC PAPYRUS. (LATE PTOLEMAIC PERIOD.)

BRITISH MUSEUM.

XXVII.



BASIL ON THE HOLY SPIRIT. A.D. 509.

BRIT. MUS., ADD. MS. 14,542.

Plate XXVII.—Syriac.

## British Museum. Additional 14,542.—A.D. 509.

THE Treatise of Basil of Caesarea on the Holy Spirit. On vellum; small quarto, about 9¾ inches by 7⅞; 94 leaves; two columns. Written in the convent of Pa'nūr (ܦܥܢܘܪ), in the Roman province of Arabia (the district around Damascus), by a monk named Jacob, A. Gr. 820=A.D. 509. See Wright's Catalogue of Syriac MSS. in the British Museum, p. 416, no. DXLVII. The plate, f. 52 *b* of the MS., corresponds with part of ch. 43 of the Greek text, col. 148 in Migne's edition (Patrologiæ Græcæ Tom. xxxii.).

*Gatherings.* Of eight leaves, signed with Syriac arithmetical figures on the recto of the first leaf, and with Syriac letters on the verso of the last; e. g., f. 47 *a*, ܒܗ (2+5); f. 54 *b*, ܙ (7).

*Ruling.* Faint lines, drawn with a dry point. The columns are also marked off by faint side-lines.

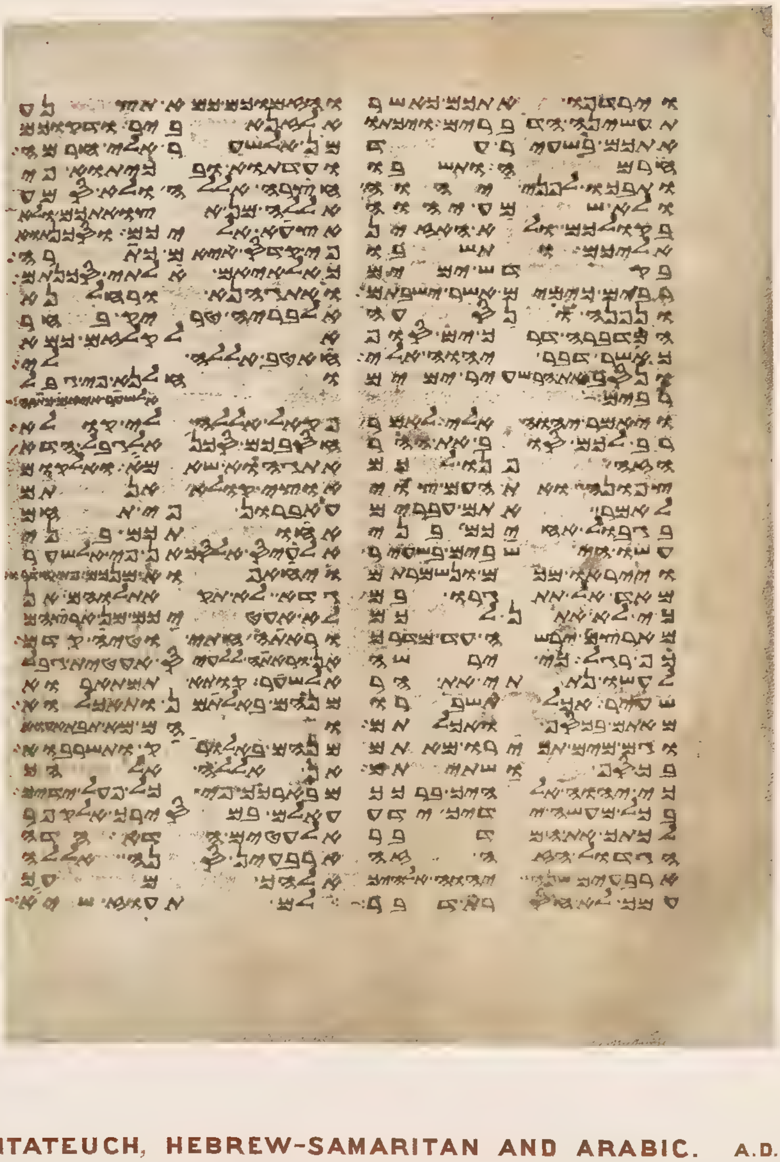
*Writing.* A fine, regular Esṭrangĕlā. The title and subscription of the work, as well as the running title, are rubricated. In the plate erasures have been made in col. 2, ll. 10, 11, and in the running title.

*Punctuation.* Other points besides the final stop are occasionally used, e. g., ܕܐܒܘܣܝ·, f. 27 *a*, col. 2, l. penult.; and the diacritical points are abundantly added *a pr. manu.* At the end of paragraphs we find various combinations of points and circlets, red and black.

*Forms of Letters.* ܣ is not connected, col. 1, l. 13; col. 2, l. 1. ܫ exhibits its oldest forms (see pl. xi.), col. 1, ll. 8, 13, 15; col. 2, l. 15. Initial ܠ, col. 2, ll. 2, 8, differs from ܢ, col. 1, l. 16, as in pl. xi. The cursive writing on f. 94 *a* is remarkable. There we find not only connected ܣ, but ܐ in the forms ܐ ܐ ܐ, and ܡ ܡ for ܡ ܡ. See pl. iv. of the facsimiles appended to Wright's Catalogue of Syriac MSS.

*Ornamentation.* The running titles are usually ornamented with different combinations of dots and lines or figures of leaves (see ff. 31 *b*, 47 *b*, 51 *b*, 53 *a*). In the plate, however, we find a ewer and chalice, coloured green and shaded with black, the mouth of each vessel being red.

XXVIII.



## PENTATEUCH, HEBREW-SAMARITAN AND ARABIC. A.D. 1219.

CAMBRIDGE, UNIV. LIB. ADD. MS. 714.

## CAMBRIDGE. UNIVERSITY LIBRARY. ADDITIONAL MS. 714.—A.D. 1219.

THE Pentateuch, Hebrew text and Arabic translation, both in Samaritan characters. On vellum; about 13¼ inches by 10¾; 312 leaves (of which one at the beginning and seven at the end have been supplied by a modern hand on paper); two columns of from 35 to 38 lines. The Hebrew text is on the right, the Arabic translation on the left. This manuscript was written A.H. 616 = A.D. 1219, by אבי ברכהתה בר אב זהותה בר אב נפושה בר אברהם צרפתאה (i.e., of Ṣārĕphath), for the priest שלח בר שלאמה בר אברהם דמן עפתאי (in Arabic, العفتاوي). A statement to this effect is made both in Samaritan and Arabic in a space marked off down the centre of each column from Deut. i. 1 to Deut. iii. 11. The Samaritan notice is printed in full in the Journal Asiatique, vii[ème] série, t. i., no. 3, April 1873, p. 368 (where for וק read ווק). The Arabic translation offers many variations from the version of 'Abū Sa'īd, as published by Professor Kuenen of Leiden, e.g., وكان مساء وكان صبح instead of وكان الليل والنهار, Gen. i. 13, etc.; جمد instead of فلك (רקיע), Gen. i. 14, etc. Remark the use of هم, Persian *ham*, for the Hebrew גם in l. 30 of our plate.

*Gatherings.* Usually of ten leaves, though some have only eight.

*Ruling.* On one side, with a dry point, guided by prickings on the margins. The columns are marked off by double vertical lines.

*Writing.* The writing, which depends from the ruled line, is not so flowing as in Plate XII., but exhibits no very marked peculiarities. We may notice that the Arabic letters ث خ ذ ض غ are represented by [Samaritan letters]; but [Samaritan letter] stands for ظ in العظيم, l. 35. Also ة is usually unmarked, though we find [Samaritan letter] in طية, and perhaps too in وراثة, l. 26. These points are not invariably added, e.g., تحم for تخم, l. 20; and are sometimes incorrectly placed, as in الشغر, ll. 15, 28; الغيس, l. 22. The tanwīn is marked in شامًا, l. 18, and شيًا, l. 38. Vulgar forms are frequent, such as وعدتوا وبكيتوا, l. 4; تمتاروا and تاكلوا, ll. 28, 29.

*Punctuation.* A single point, as usual, after each word, except at the end of a line. At the end of a section, —: Also the following: [Samaritan punctuation signs] (compare plate XII.). An attempt to determine the relative value of the Samaritan signs of punctuation may be found in the Abbé Bargès's "Notice sur deux fragments d'un Pentateuque Hébreu-Samaritain rapportés de la Palestine par M. le sénateur F. de Saulcy" (Paris, 1865), pp. 14—18.

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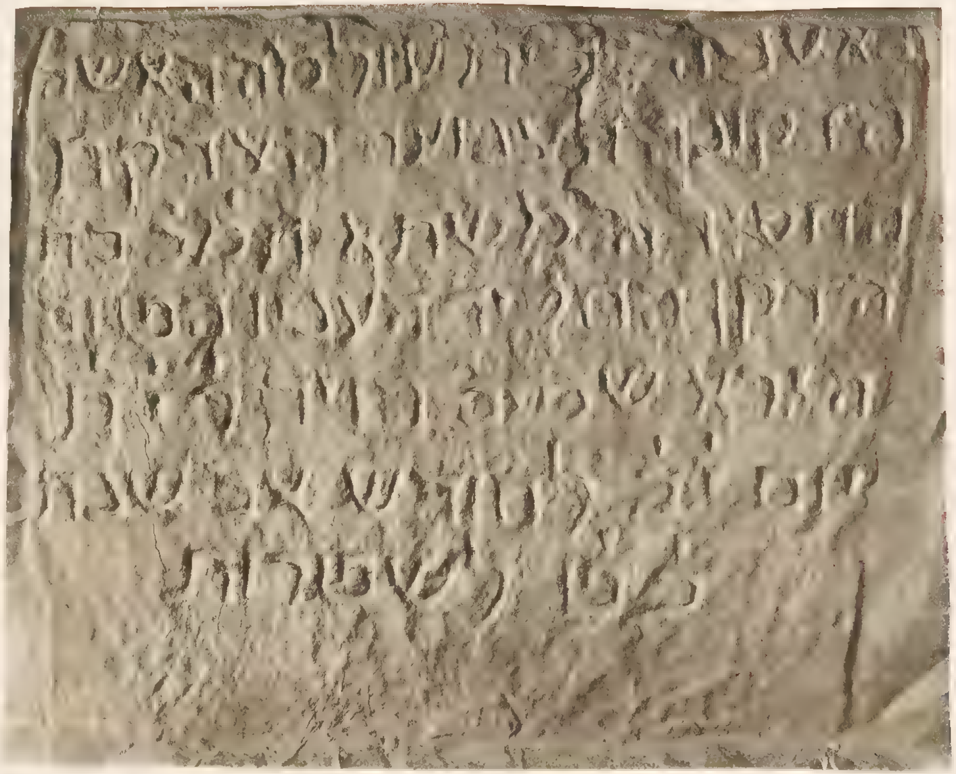
### DEUTERONOMY, ch. i. 44—ii. 7.

| | | | |
|---|---|---|---|
| | וירדפו ׳ אתכם ׳ כאשר | | وهزموكم كما تصنع |
| | תעשינה ׳ הדברים ׳. ויכתו | | الزنابير: ودقوكم |
| | אתכם ׳ בשעיר ׳ עד | | من الشعر الي حرمه : |
| 45 | חרמה ׳. ותשבו | 45 | وعدتوا وبكيتوا في |
| | ותבכו ׳ לפני ׳ יהוה : | | حضره الله ولا سمع |
| | ולא ׳ שמע ׳ יהוה | | الله من اصواتكم ولا |
| | בקולכם ״ ולא ׳ האזין | 46 | اصغا اليكم : وسكنتوا |
| 46 | אליכם ׳. ותשבו | | في قدس ايام كثره : |
| | בקדש ׳ ימים | | كالايام التي سكنتم : |
| | רבים ׳ כימים ׳ אשר ׳ ישבתם ׳. | ii. 1 | واتجهنا ورحلنا |
| ii. 1 | ונפנה ׳ ונסעה | | البريه طريق بحر |
| | דמדברה ׳ דרך ׳ ים ׳ סוף | | القلزم كما |
| | כאשר ׳ דבר ׳ יהוה ׳ אלי ׳. | | خطب الله لي : |
| | ונסב ׳ את ׳ הר ׳ שעיר ׳ ימים | | وحلنا في جبل |
| | רבים :— | | الشغر (*sic*) ايام كثره : |
| 2 | ויאמר ׳ יהוה ׳ אלי : לאמר׳ | 2 | فقال الله لي قولا : |
| 3 | רב ׳ לכם ׳ סוב ׳ את ׳ ההר | 3 | حسبكم سكن الجبل هذا |
| | הזה׳ פנו ׳ לכם | 4 | اتجهوا شامًا . والقوم |
| 4 | צפונה ״ ואת ׳ העם ׳ צוי | | اوصي قولا انتم |

| | | | |
|---|---|---|---|
| | לאמר ״ אתם ׳ עברים | | عبرون في تخم |
| | בגבול ׳ אחיכם ׳ בני | | اخوتكم بني |
| | עשו ׳ הישבים ׳ בשעיר | | الغيس (*sic*) السكان في الشعر |
| | וייראו ׳ מכם ׳ ונשמרתם | | ويخفوا منكم : فتتحذروا |
| 5 | מאד ׳ אל ׳ תתגרו ׳ בם׳ | 5 | جدا ״ لا تقتلوهم : ان |
| | כי ׳ לא ׳ אתן ׳ לכם | | لا اعطيكم من ارضهم |
| | מארצם ׳ ירשה ׳ עד ׳ מדרך | | وراثه حتي وطية قدم |
| | כף ׳ רגל ׳. כי ׳ ירשה | | ان ورثه للعيس اعطيت جبل |
| | לעשו ׳ נתתי ׳ את ׳ הר | 6 | الشغر : (*sic*) قوتا تمتاروا |
| 6 | שעיר ׳. אכל ׳ תשברו | | منهم بالثمن وتاكلوا : |
| | מאתם ׳ בכסף ׳ ואכלתם ׳. | | وهم مء تبتاعوا |
| | וגם ׳ מים ׳ תכירו ׳ מאתם | | منهم بلورق وشربوا : |
| | בכסף ושתיתם ׳. | 7 | ان الله الهك |
| 7 | כי ׳ יהוה ׳ אלהיך ׳ ברכך | | مباركك في كل فعل يديك : |
| | בכל ׳ מעשה ׳ ידיך׳ ידע | | علم بمسيرك القفر |
| | לכתך ׳ את ׳ המדבר | | العظيم هذا : هذه |
| | הגדול ׳ הזה ׳ זה | | اربعين سنه ״ الله |
| | ארבעים ׳ שנה ״ יהוה ׳ אלהיך | | الهك معك |
| | עמך לא חסרת דבר:— | | لم تعور شيًا ·— |

[In describing this plate the Committee have to acknowledge the valuable assistance of Mr. R. L. Bensly, Fellow of Caius College, Cambridge.]

XXIX.



HEBREW INSCRIPTION. A.D. 718.

BRITISH MUSEUM.

## British Museum.—A.D. 718.

EPITAPH of Mashtā, the daughter of David, who died at Aden, in South Arabia, on the 12th of Ab, A. Contr. [10]29 = A.D. 718. The inscription is cut on a stone slab, measuring 18 inches by 15. The plate is a reduced copy. See Levy in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, Bd xxi., pp. 156—160, and Lenormant, Essai sur la Propagation de l'Alphabet Phénicien, t. i., 2[de] livr., p. 275.

The inscription is regularly engraved in letters about one inch high. The words are separated by small spaces. The character is the square Hebrew, not differing very notably from the later familiar forms. We may call attention, however, to the shape of ו, ז, ט, י, נ, and ס. Contractions and numerical letters are distinguished by a superimposed mark over each letter.

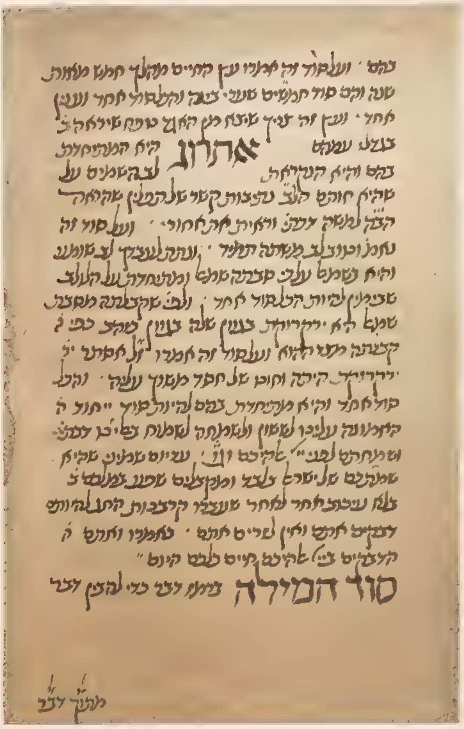
1 נאספה [ל]בית עולמה האשה
2 הזקונה הצנועה הצדקת
3 החסידה משתא תֿמֿכֿ בת
4 הזקן החסיד העניו הטוב
5 הירא שמים דויד רֿיֿתֿ
6 יום יֿבֿ לחודש אב שנת
7 כֿטֿ לשטרות

1. Was gathered to her long home the woman,
2. the accomplished, the modest, the charitable,
3. the pious, Mashtā (may her rest be glory!), the daughter of
4. the aged, the pious, the humble, the good,
5. the God-fearing David (may the Spirit of God give him rest!),
6. on the 12th day of the month of Ab, in the year
7. 29 of Contracts.

Line 1. נֶאֶסְפָה לְבֵית עוֹלָמָהּ. Compare Gen. xxv. 8, 2d Kings xxii. 20, and Eccles. xii. 5.—Line 2. הזקֹנָה, = הַזְּקֵנָה, might certainly mean "aged," but is more likely "accomplished," "learned;" see l. 4. הַצַּדֶּקֶת is the traditional pronunciation of this feminine of צַדִּיק.—Line 3. הַחֲסִידָה is the feminine of חָסִיד, instead of which the more common Rabbinic form is הַחֲסוּדָה, by way of distinction from the name of the unclean bird הַחֲסִידָה, *the stork*. משתא seems to be a not uncommon name for women among the Jews of South Arabia. The mother of the poet סאלם אלשיבזי בן יוסף, who flourished about A.D. 1570, was so called (see Levy, loc. cit., p. 157). The correct pronunciation is uncertain; it has been suggested that it is meant for the feminine of מֹשֶׁה, *Moses*. The letters תֿמֿכֿ are a contraction of תְּהִי מְנוּחָתָהּ כָּבוֹד, taken from Isaiah, xi. 10. Till the discovery of this and other tombstones at Aden, the oldest instances of the use of this formula were of the xiii[th] cent.; see Zunz, Zur Geschichte und Literatur, p. 345. —Line 4. הַזָּקֵן may here signify either "aged" or "learned;" but הזקונה in l. 2 almost certainly means "accomplished," for משתא was evidently unmarried (otherwise her husband would have been mentioned along with, or instead of, her father), and it appears from l. 5 that both father and daughter died within the space of one year. העניו for הֶעָנָו, as in Num. xii. 3.—Line 5. הַיְּרָא שָׁמַיִם (taking שמים as an accusative), instead of יְרֵא אלהים or יְרֵא יהוה, to avoid using the name of God. דויד is written in full, as in the later Biblical books, instead of דוד. The letters רֿיֿתֿ are a contraction of רוּחַ יהוה תְּנִיחֶנּוּ, taken from Isaiah, lxiii. 14. The oldest examples of this formula given by Zunz, loc. cit., p. 355, do not go beyond the x[th] cent. With the Jews of Arabia its use is strictly limited to the period of one year after death, consistently with the Jewish belief in a judgment in ordinary cases not exceeding twelve months.—Lines 6, 7. שְׁנַת כֿטֿ לִשְׁטָרוֹת can hardly mean anything but "in the year 29 of Contracts." The thousand is omitted; but that a hundred or hundreds should also be left out is very unlikely. The term לשטרות, "of stars," or "contracts," was not employed for many centuries after the introduction of the Seleucian era, the older formulæ being לְמַלְכוּת יְוָנִים (*βασιλείας Ἑλλήνων*, 1st Macc. i. 10), למלכות יָוָן, ליון, לְמִנְיַן יונים or למנין יון, and finally למנין שטרות.

[In describing this plate and plate XXX. the Committee have received much assistance from the Rev. Dr. Schiller-Szinessy of Cambridge.]

XXX.



## SĒPHER HAM-MISHḲAL. A.D. 1363-4.

CAMBRIDGE, UNIV. LIB. Dd. 11. 22.

## Cambridge. University Library. Dd. 11. 22.—A.D. 1363—64.

THE work variously entitled ***Sēpher ham-Mishkal***, or ***Sēpher Shekel hak-Kōdesh***, or ***Sēpher han-Nephesh ha-Chăkhāmāh***, "the Book of the Intelligent Soul," composed by Rabbī Mōsheh ben Shēm-ṭōb of Leon (the reputed author of the *Zōhar*), at Guadalaxara in Spain, for a certain Rabbī Ya'ăkōb, A.M. 5050 = A.D. 1290. On paper; octavo, about 8⅛ inches by 5⅜; 81 leaves. Written by Yĕshū'āh (ישועה) ben Rabbī Shĕlōmoh, for his own use, in the month of Ṭēbēth, A.M. 5124 = A.D. 1363-4, at Mostaghānem (מסתגאנם, مُسْتَغَانِم), east of Orān in Algiers. It is probably the oldest extant copy of this work, which has been printed, though only in part, at Basel in 1608.

*Paper.* Of Italian manufacture; ribbed; the watermarks are flower-bud with two leaves, bell, and pair of scales, the first of which is an almost certain indication of paper of the latter half of the xivth cent.

*Gatherings.* Of from 10 to 16 leaves; not signed. Catchwords occur, but irregularly.

*Writing.* A fine African Sĕphardī in Rabbinic characters. The scribe has generally filled up a vacant space at the end of a line with a letter or two from the first word of the next line; but here and there he has used letters of his own name or that of his father, such as י (ff. 7 *b*, 8 *b*, 14 *b*, 29 *a*), ה (f. 11 *b*), part of a ש (f. 19 *b*), and ל (f. 29 *a*).

THE

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# FACSIMILES OF ANCIENT MANUSCRIPTS.

## ORIENTAL SERIES.

## Part III.


EDITED BY WILLIAM WRIGHT, LL.D.,
PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.


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PHOTOGRAPHED AND PRINTED IN FACSIMILE
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1878.



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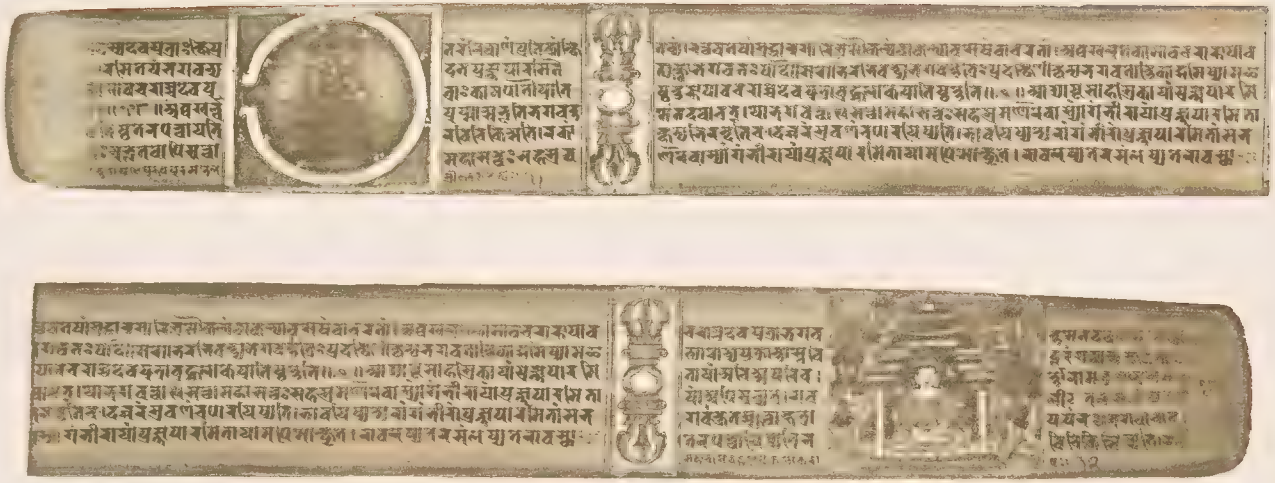
XXXI



ASHṬASĀHASRIKĀ-PRAJÑĀPĀRAMITĀ. A.D. 1015.

CAMBRIDGE, UNIV. LIB. ADD. MS. 1643.

Plate XXXI.—Sanskrit.

## Cambridge. University Library. Additional MS. 1643.—A.D. 1015.

The *Ashṭasāhasrikā-prajñāpāramitā* (see Plate XVI.). On palm-leaf (except f. 1, which is modern paper), about 21½ in. by 2⅛; 223 leaves, with six lines in a page. According to the colophon, f. 222 *b*, which is rather obscurely worded in some places, it was written in Nepāl, in the year 135 = A.D. 1015, when Rudradeva and Lakshmīkāmadeva enjoyed half the kingdom of Rājā Bhojadeva, by one Sujatabhadra, in the Śrīlhaṃvihāra (or Śrīlhan Vihār). According to another statement, in a different character and handwriting, beginning in the middle of the last line of f. 222 *b*, this book was rescued from the hands of unbelieving people (*i.e.*, of non-Buddhists) by one Ārdrakaruṇā-vajra, in the year 259 = A.D. 1139, in the reign of Rājā Mānadeva. Lakshmīkāmadeva is named both in Prinsep's Essays on Indian Antiquities (ed. Thomas, vol. ii., p. 269) and in Dr. D. Wright's History of Nepāl, p. 313, as the successor of Bhojadeva, but the name of the co-regent Rudradeva does not occur, at any rate in this place, in either list; he seems, however, to be the same king who is mentioned in Plate XVI. It would appear, therefore, that the dates of early Nepalese history must be learned from the colophons of the old MSS. in London, Paris, and Cambridge. This is one of the MSS. purchased by Dr. D. Wright at Kāṭhmāṇḍū.

*Ruling.* The columns are bounded by double side-lines. The holes for pegs or strings are in the centres of the spaces between the columns.

*Writing.* Ancient Bengālī (compare Hodgson, Asiatic Researches, vol. xvi., p. 417, and the second plate). The footnotes (l. 7) to columns 1 and 3 are in a different character, viz., Hodgson's *Bhanjin-mola* or *Bhwanjin-mola*. Each page is divided into 3 columns of nearly equal breadth, the first and third of which are sometimes subdivided by the insertion of pictures. The inside column is reproduced in great part in the second half of the plate. To the left of the page is the number of the leaf in letter-numerals, or partly so; to the right, in arithmetical figures (in the plate, 123).

*Forms of Letters, etc.* See in general Plate XVI. The letter *r* before a consonant is represented by a small horizontal line to the left of the letter, as in *nirvāṇam*, col. 1, 2nd half, l. 1; *āryashṭa*, col. 2, l. 3. The diphthong *e* sometimes takes the form of ⪰, as in *pāramite*, col. 1, 2nd half, l. 2, at the end. The long vowel *a* is occasionally represented, at the end of a line or division of a page, by a hooked figure over its consonant to the right, as in *khalva*, col. 1, 1st half, l. 4; *na kāṃ*, col. 3, 2nd half, at the end. Two small lines or points serve as a hyphen in *pariva-rtto*, col. 3, l. 3.

*Ornamentation.* This manuscript contains many pictures, usually highly coloured. In the page before us we have, to the left, the *śri-kanakachaitya*, or "Golden Temple," depicted in yellow and red, on a deep-blue ground, with white stars; the enclosing circlet is white, with two yellow lines at the left-hand opening; the outer square is red, with white stars; and the exterior border is white. To the right is the *Lokanātha*, or "Lord of the World," in the form of *Mahavira Buddha*, clad in red, on a green ground; the building is coloured red, yellow and white; the side-figures are red and yellow, on a dark-blue ground. Between the columns is depicted the *vajra*, painted red on a white ground. The boards are lacquered, and painted with figures on the inside, in a style superior to that of Plate XXXIII.

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1 [yā]vadasya devaputrāḥ kshipra(-) taraṃ nirvāṇaṃ pratikāṃkshi(-) tavyaṃ | na tv eva teshāṃ śraddhānusaribhūmau kalpaṃ vā kalpāvaśeshaṃ vā charatāṃ | atha khalu te kāmāvacharā rūpāva(-) charāś cha devaputrā bhagava(-) ntam etad avochat | mahā(-)

2 pāramiteyaṃ bhagavan ya(-) d uta prajñāpāramite(-) ty uktvā bhagavataḥ pādau śirobhir abhivandya bhagavantaṃ triḥ pradakshiṇīkṛitya bhagavato 'ntikād gamishyāma i(-) ty ārochya prakrāntās te vi(-) dūraṃ gatvā antarhitaḥ

3 kamāvacharāś cha devapu(-) trāḥ kāmadhātau prāti(-) shṭhanta rūpāvacharāś cha devaputrā brahmaloke prātishṭhanteti ‖ ○ ‖ āryāshṭasāhasrikāyāṃ prajñaparami(-) tāyāṃ achintyapariva= rtto nāma trayodaśamaḥ

4 | ○ ‖ 108 ‖ atha khalv ā(-) yushmān subhutir bhagavanta(-) m etad avochat | yo bhagavan bodhisatvo mahāsatvaḥ saha śramaṇenaivāsyāṃ gambhīrayāṃ prajñāpāramitā(-) yāṃ adhimuchyate | nāva līyate na saṃlīyate nā(-)

5 vatishṭhate na dhanvāyati na vichikitsati | na kāṃ(-) kshaty abhinandati cha | darśanaṃ śravaṇaṃ cha dhārayishyati , bhāvayishyaty enāṃ gambhīrāṃ prajñāpāramitāṃ sa bha(-) gavaṃ kutaś chyutvā kutro(-) papaṃnaḥ , bhagavān āha

6 yaḥ subhūte bodhisatvo mahāsatvaḥ saha śrava(-) ṇenaivāsyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ adhimokshyate nāvaleshyate na saṃleshyate nāvasthāsya(-) te na dhanvāyishyati na vichikitsishyati | na kāṃ(-)

7 *In a different character, beside the first picture,* uttarāyaṇapurushapuramaṇḍale śrīkanakachaityaḥ , 11 *Beside the second picture,* mahāvīre buddharūpakalokanā(-) tbaḥ | 12

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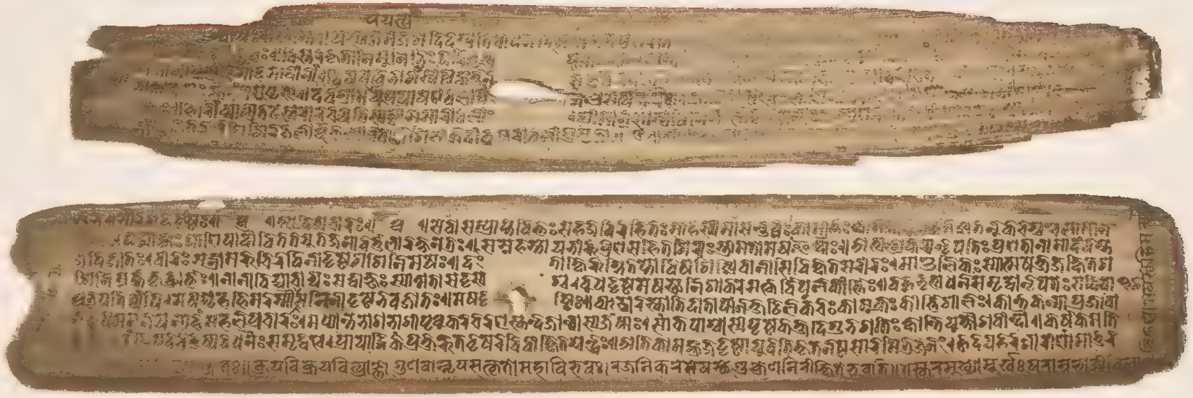
[For the description of this plate the Committee are indebted to Professors Eggeling and Cowell.]

XXXII.



KALYĀṆAVARMAN. SĀRĀVALĪ. A.D. 1286.

BRIT. MUS., ORIENTAL MS. 1439.

## British Museum. Oriental 1439.—A.D. 1286.

The *Sārāvalī*, a treatise on horoscopes, by Kalyāṇavarman. On palm-leaf (except ff. 15, 33, 55, 89, and 121, which are on paper), about 13 in. by 2¼; 121 leaves, with from 5 to 8 lines in a page. The last 6 leaves contain astrological diagrams only. Written in Nepāl, in the year 406, = A.D. 1286, in the reign of Ananta-malla-deva, f. 110 *a*, *samvat* 406 *chaitraśula* (read *sudī*) *tritīyāyāṃ śukravāsare kritika* (read *krittikā*) *nakshatre rājā rājādhirājaparameśvara śrī śrī Anantamalladevasya vijayarājye likhitam idaṃ pustako 'yam samāptaḥ*. Compare the name of "Anwanta mall deva" in Prinsep's Essays, ed. Thomas, vol. ii., p. 270. This MS. was purchased at Kāthmāṇḍū by Dr. D. Wright.

*Ruling.* None. Near the middle of each leaf is a square space, pierced in the centre for a string.

*Writing.* The writing, though resembling in many points that of Plate XVI., and possessing several features in common with the Bengālī alphabet, may nevertheless be regarded as constituting a distinct character, which is perhaps best designated by the name of *Nepalese*. Its dominant feature is the hook-shaped curve on the top of most of the letters, instead of the connecting transverse line of the *balā-band* (or "top-bound") Devanāgarī character; and in this leading characteristic it may be said to furnish the connecting link between the ordinary Devanāgarī and the Uriyā alphabet.—The marginal writing on f. 36 *b* (see plate) is in a different ink and by a later hand, more resembling that of Plate XVII.—To the right of each leaf, on the verso, is its number in arithmetical figures; to the left, in letter-numerals, which have not, however, been carried beyond f. 38 *b*.

*Forms of Letters, etc.* Some letters have a peculiarly archaic and uncommon shape.—Initial *i* (in *indauḥ*, f. 36 *b*, l. 2) is somewhat like that noticed in Plates XVI. and XVII., and closely resembles the form used in inscriptions previous to the xiith cent. See the Comparative Table of Sanskrit Alphabets in Prinsep, vol. ii., p. 40, and the Indian Antiquary, vol. i., p. 80, vol. ii., p. 258. It is also found in Jaina manuscripts.—*Gh* (in *ghana*, f. 36 *b*, l. 5, *jaṅghaḥ*, l. 6) shows the three vertical strokes noticeable in the same older sources.—*Ph* (of which there is no example in the plate) is distinguished from *h* only by the curve at the right-hand side of the upper half of the letter being more rounded inwards. Where it occurs in connection with other letters (as in *sphuṭa*, f. 1, l. 6), it has no resemblance to its original shape.—*Y* in conjunction with a preceding consonant (as in *śakyate*, f. 1, l. 3, *vākyaḥ*, f. 36 *b*, l. 4) looks more like a diminished *ḍh*.—The palatal nasal (in *chañchalo*, f. 36 *b*, l. 1) hardly differs from the dental nasal (in *māṇḍalikaḥ*, f. 36 *b*, l. 3).—There is no distinction between *b* and *v*.—As for the occasional interchange of *ś* and *s*, *ṇ* and *n*, final *anusvāra* and the nasal corresponding to the following consonant, they have been tacitly corrected in the transcription. Other errors of a merely clerical nature have been set right within brackets, but no attempt has been made to correct passages which are so corrupt as f. 1, l. 4.

*Ornamentation.* The wooden boards are lacquered and painted with figures on the inside, but these are now much defaced.

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### Fol. 1.

(1) . . . ūryāyaḥ ‖ svasti ‖ yasyodgame jagad idam pratibodham eti madhyaṃgate prasarati prakritikriyāsu astaṃgate svapa[*read* pi]ti niśvasiti [*read* tye ?] kamātraṃ bhānu[ḥ] sa esha ja-

(2) yati prakaṭaprabhāvaḥ | vistarakṛitāni munibhiḥ parihṛitya purātanāni śāstrāṇi | horātantraṃ rachitaṃ Varāhamihareṇa saṃkshepāt ‖ rāśidaśavarggabhūpa-

(3) tiyogāyurddāyaśādaśā[*read* svadaśā]dınāṃ | vishayavibhāgaṃ [*read* gaḥ] spashṭaṃ[*read* ṭī]kartuṃ na śakyate yatas tena ‖ ata eva vistarebhyo yavananarendrādirachitaśāstrebhyaḥ | sakalam asaraṃ

(4) tyaktvā tebhyaḥ sāraṃ samu[d]dhṛitya ‖ devagrāma yaṃ praposhaṇabalād [*corrected at the top of the page into* devagrāmapayan(t)praposhaṇabalād] brahmaṇḍasatpañjaraiḥ [*altered into* pañjareṇa] | kīrttiḥ siṃhavilasinīva sahasā yasyābhittvāgatā bhrāntyeha yasya-

(5) gataḥ ‖ horaṃ vyāpya ta[*read* va ?]teśvaro rachayati spashṭāṃ sa sārāvalīṃ | śrīmān śāstravinirmmalikṛitamanāḥ Kalyāṇavarmmā kṛitī ‖ horātṛishṇārttānāṃ śishyā-

(6) ṇāṃ sphuṭatarārtha [*read* ā] śiśirajalāchcha [*delete* chcha] Kalyāṇavarmmaśilān nadīva Sva[*read* Sā]rāvalı prasṛitā ‖ ○ ‖ śrībhit [*read* bhṛit] Kalyāṇavarmmarachitayaṃ Sārāvalyāṃ śāstrāvatāraḥ prathamo [']dhyāyaḥ |

### Fol. 36 *b*.

(1) la bhra [*i.e.*, 36] ‖ sauragṛihadṛishṭiḥ ‖ tha [*i.e.*, 20] ‖ ādityachāraḥ ‖ tha [*i.e.*, 20] ‖ sevāsamprāptavittaḥ sahajavirahitaḥ sāhasī māṃsalubdhaḥ kāmārttaḥ kshāmajanuḥ kunakhatanukachaś chañchalo māna-

(2) chittaḥ | padmāṅkaḥ pāṇipādau [*read* de] vitatasutajano vartulāraktanetraḥ ‖ sasnehas tāpabhīru[r] vraṇasahitaśirāḥ strīmato [*read* rato] meshaḥ indauḥ [*read* mesha indau] ‖ atyugrakaro nṛipatiḥ praṇatānā[m] mardavam bha-

(3) jati jātaḥ | vīraḥ saṅgramaruchi [*read* chī] ravinā dṛishṭe śaśini mesheḥ [*read* she] ‖ dantākshirugbhi [*read* ni ?] tapto vishaśikhivanasivikshataśarıraḥ māṇḍalikaḥ syāt [*read* syān] meshe kuje kshite śa-

(4) śini mūrttra[*read* mūtra]kṛichchhrārttaḥ ‖ nanavidyācharyaḥ sadvākyaḥ syān matā [*read* syāt satāṃ ?] sadṛiśyaś cha | budhadṛishṭe meshasthe niśakare satka[vi]r vipulakīrttiḥ ‖ bahubhṛityadhanasamṛiddho nṛipateḥ savibo-

(5) tha[*read* dha]bhūpatir vvāpi | meshagṛihe himaraśmau [*here the line at the foot of the page, added by another scribe, is to be inserted*] saninā [*read* ravinā] dṛishṭe bhave jātaḥ ‖ meshadṛishṭiḥ ‖ vyūḍhorasko [']tidātā ghanakuṭilakachaḥ kāmukaḥ kīrttiśīlaḥ | kānta[ḥ] kanyāprajāvā-

(6) n vṛishasamanayano haṃsahela[*read* lā] prachāraḥ | madhyānte bhogabhogī pṛithukaracharaṇaskanda[*read* dha]jānvāsyajaṅghaḥ | sāṅka[ḥ] pā[r]śvāsyapṛishṭa[*read* shṭha]kakudi śubhagatiḥ kshāntiyuktau gavīndau ‖ karshakam ati-

(7) karmmakaraṃ dvipadachatushpadadhanaiḥ samṛiddhaṃ cha | prāyoṅgi[*read* yogi]kaṃ prakurute vṛishe [*read* vṛishabhe] ravivīkshitaś chandraḥ ‖ atikāmaṃ kujadṛishṭo yuvati kṛite nashṭasāramitrajanaṃ | hṛidayaharaṃ nārīṇāṃ mātur a-

(8) 3 [*pointing to line* 3 *from below*] dṛishṭe guruṇā pumān jātaḥ | krayavikrayavit prājño guṇavān nṛipasatkṛito mahāvibhavaḥ | rajanīkare meshasthe śukreṇa nirīkshiṭe bhavati ‖ taskaramukhyo mūrkhaḥ parānnabhojī vilāśachittaś cha | meshasthe himaraśmau

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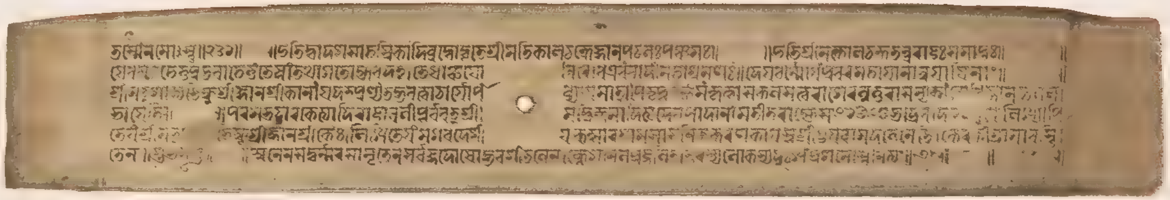
[For the description of this plate the Committee are indebted to Dr. Haas, of the British Museum.]

XXXIII.



KĀLACHAKRA-TANTRA. A.D. 1446.

CAMBRIDGE. UNIV. LIB. ADD. MS. 1364.

## CAMBRIDGE. UNIVERSITY LIBRARY. ADDITIONAL MS. 1364.—A.D. 1446.

THE *Kālachakra-tantra*. On palm leaf, about 13⅕ in. by 2¼; 128 leaves, with six lines in a page. Written in the village of Keraki, by Jaya-rāma-datta, the kāyastha (kāyath or government clerk) of the village of Jhāra, in Magadha (S. Bihār), for the bhikshu Śrī-jñāna, and dated "Wednesday, the thirteenth day of the dark fortnight of Bhādra, in the year of the Vikramāditya era 1503," corresponding with A.D. 1446. This manuscript, which is in excellent preservation, forms part of the collection made by Dr. D. Wright at Kāṭhmāṇḍū.

*Ruling*. The text is bounded by two triplets of lines on the right and left. In the middle of each leaf is a square space, pierced in the centre for a string.

*Writing*. Old Bengālī, fine and regular.

*Forms of Letters, etc.* Observe initial *i* at the beginning of the second and third portions of l. 1. The diphthong *e* is expressed by a slightly curved stroke before its consonant, as in *ye*, at the beginning of l. 2, or *te*, at the beginning of ll. 5, 6; *o* is formed by a similar stroke before, and a straight line after, the consonant, as in *namo*, near the beginning of l. 1, or *yo*, at the end of the first half of l. 2. The addition of an upper stroke forms *ai* and *au*, as in *tasmai*, at the beginning of l. 1; *kaiḥ*, in the first half of l. 5. The elision of an initial *a* is generally not expressed, as in *deyadharmmo 'yam*, l. 2, *duḥkhapraśamo 'stu*, l. 6; but it is denoted by a special sign in *namo 'stu*, at the beginning of l. 1.

*Ornamentation*. The boards are lacquered and ornamented, both inside and outside, with paintings of gods, demons, and animals.

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1 tasmai namo 'stu ‖ 231 ‖ iti dvādaśasāhasrikādibuddhoddhṛite śrīmati kālachakre jñānapaṭalaḥ pañchamaḥ ‖ ‖ iti śrīmat-kālachakratantrarājaḥ samāptaḥ ‖ ‖

2 ye dharmmā hetuprabhavā hetuṃ teshāṃ tathāgato hy avadat | teshāñ cha yo nirodha evaṃ vādī mahāśramaṇaḥ ‖ deyadharmmo yaṃ pravaramahāyanānvayāyinaṃ ‖ ‖

3 śrīmachśākyabhikshuśrījñānaśrīkānāṃ yad atra puṇyaṃ tad bhavatv āchāryopā(-) dhyāyamātāpitṛipūrvaṅgamaṃ kṛitvā sakalasatvarāśer anuttarā samyaksambodhijñānaphalalā(-)

4 bhāyeti ‖ ‖ paramabhaṭṭāraketyādirājāvalī pūrvavat śrī- madvikramādityadevapādānām atītarājye saṃ° 1503 bhādravadi 13 budhe likhyāpi(-)

5 teyaṃ śrīmat...(*the word* śākya *has been blotted out*) bhikshuśrījñānaśrīkaiḥ | likhiteyaṃ magadhadeśī(-) yakajhāragrāmasāsanikakaraṇakāyasthaśrījayarāmadatteneti kerakīgrāmāvasthi-

6 tena ‖ śubham astu ‖ ‖ anena saddharmmarasāmṛitena sarvajñadoshodbhavaśītalena | kleśānalaprajvalitantarasya lokasya duḥkhapraśamo stu nityaṃ ‖

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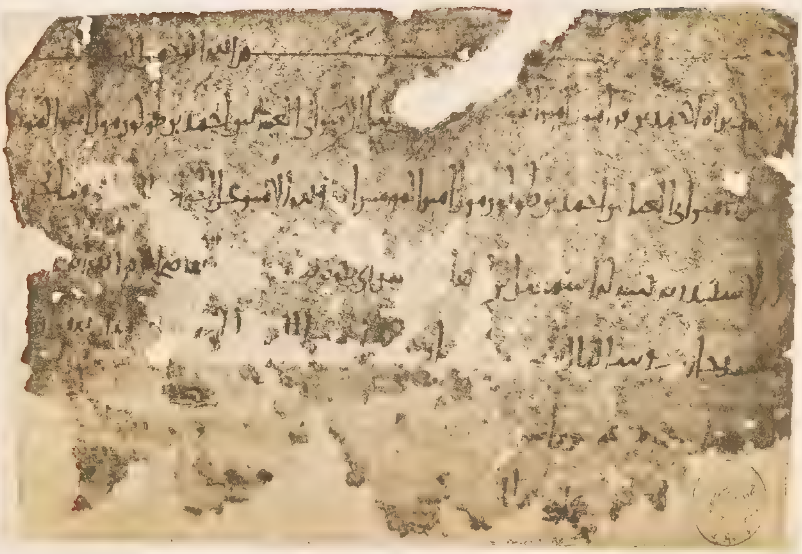
[For the description of this plate the Committee are indebted to Professors Eggeling and Cowell.]

XXXIV.



PATENT OF 'AḤMAD 'IBN ṬŪLŪN, A.D. 868-884.

BRIT. MUS., ADD. MS. 12,137.

## BRITISH MUSEUM. ADDITIONAL 12,137.—A.D. 868–884.

A ROYAL patent, or deed of privilege, granted by 'Aḥmad 'ibn Ṭūlūn, the ruler of Egypt from A.H. 254 to A.H. 270, = A.D. 868—884, to one 'Aḥmad 'ibn Ḳarā. On vellum, about 8½ in. by 5¾; much mutilated, especially on the left side and below, so that not a single line is entirely legible. It forms the fly-leaf, fol. 1, of the Syriac manuscript Add. 12,137; see Wright's Catalogue of Syriac MSS. in the British Museum, p. 52, col. 1.

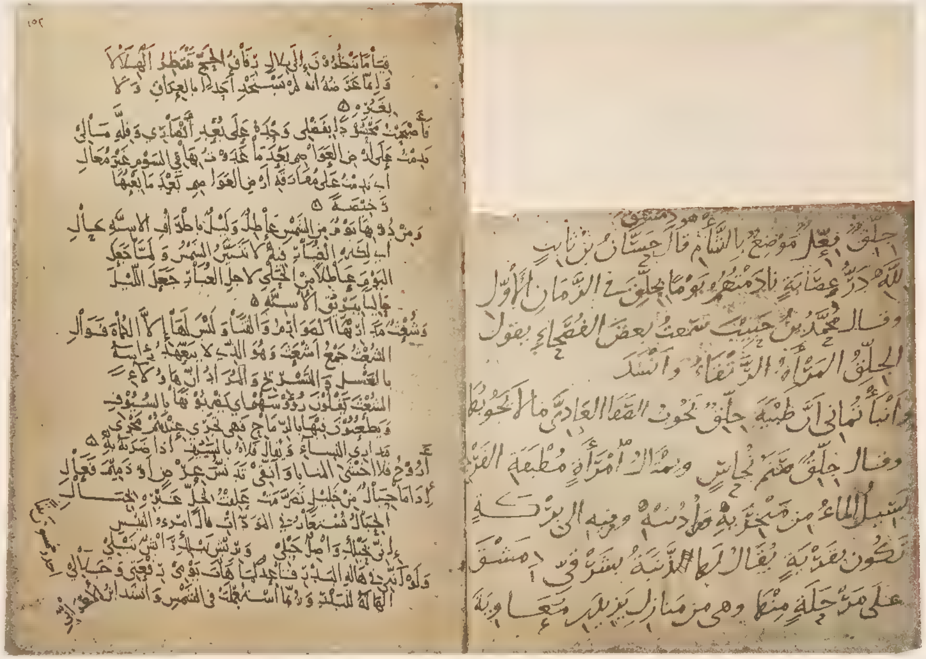
*Writing.* Kūfi, strongly inclining to Nasḫī, entirely destitute of diacritical points.

*Forms of Letters.* Observe the form of ك in والاسكندرية and كتبه, l. 4, as compared with the longer ل. Final ل projects below the line in العباس, ll. 2, 3, and حا, l. 5. Final ي seems hardly to differ in form from ل; *e.g.*, مولي, ll. 2, 3; علي, l. 3. Final ي is reverted in في, l. 5.

1 بســـــــــــم الله الرحمن الرحـ[ـيم]
2 هذا كمل (?) براة لاحمد بن قرا مولي امير المو[منين . . . . . . م]ن قبل الامير ابي
العباس احمد بن طولون مولي امير المو[منين . . . . . . . . . . . . . . . . . . .
3 . . مل الامير ابي العباس احمد بن طولون مولي امير المومنين ايد الله الامير على
الحواد. الـ . . . . . وما يجري . . . . . . . . . . . . . . . . . . . . . . . . .
4 والاسكندرية كتبه له اسمعيل بن ا . . ها . . . . . . . . . . يل ابي بكرة (?) . . . . .
القاضي اكرم الله ايا[مه . . . . . . . . . . . . . . . . . . . . . . . . . . .
5 وعبيد حار. في بيت المال (?) . . . . . . . . . . . . . . . . . . . . . . . . .
6 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
7 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

Owing to the yellowish colour of the parchment, this autotype is in some places scarcely so clear as the original.—At the beginning of l. 2, the word هذا is distinct, and only the middle letter in كمل is doubtful. Just after the mutilation, the word مل seems certain; the middle letter can only be م, not ع.—At the beginning of l. 3, two letters are illegible (the second may be ر), but مل is clear. The د in الحواد is uncertain, and there is room for a letter before الـ.—In l. 4, the و at the commencement is clear, and there can be no doubt whatever about the word اكرم.—In l. 5, وعبيد and في are certain. A letter is wanting after حار. The reading بيت المال is doubtful; the words look almost more like بسا لمال.

XXXV.



SIKṬU 'Z-ZAND. A.D. 1082-83.

CAMBRIDGE. UNIV LIB. Qq. 115.

## CAMBRIDGE. UNIVERSITY LIBRARY, QQ. 115 (BURCKHARDT).—A.D. 1082–83.

THE *Siḳṭu 'z-Zand* (" Sparks from the Flint"), a collection of poems by the blind poet 'Abu 'l-ʿAlā 'al-Maʿarrī (born A.H. 363=A.D. 973, died A.H. 449=A.D. 1057), with the commentary of his pupil, the famous grammarian 'Abū Zakarīyā Yaḥyā 'ibn ʿAlī 'at-Tibrīzī (born A.H. 421=A.D. 1030, died A.H. 502=A.D. 1109), entitled كتابُ الإيضاح في سِقْط الزَّنْد وضَوْءِه. On stout oriental paper; octavo, about 7⅜ in. by 5⅜. The volume originally consisted of 252 leaves, numbered with arithmetical figures at the upper-left-hand corner of the recto of each; but there are now seven leaves prefixed, with writing by different hands of much later date; and at the end there are two blank leaves. It was written by a pupil of 'At-Tibrīzī, named 'Abu 'l-Ḳasim ʿAlī 'ibn 'al-Ḥusain 'ibn ʿAlī 'al-Ḳunbā'ī 'al-Wāsiṭī, for his own use, with his left hand (f. ٢٥٠ *b*), at Bag̣dād (Madīnatu 's-Salām), A.H. 475=A.D. 1082–83.

The following are the principal contents of the title-page, which is much damaged. كتاب الإيضاح في سِقْط الزَّنْد وضَوْءِه من شِعْر ابي العلآء احمدَ بن عَبْدِ الله بن سُلَيْمان التَّنُوخيّ المَعَرّيّ رحمه الله ⊙ تَصْنيفُ الشَّيْخ الأَجَلّ الإمام ابي زكريآء يَحْيَى بن عَلِيّ الخَطِيبِ التِّبْريزيّ اطال الله بقاءه . . . . . جَدّ علي بن الحُسين بن علي القنبائ يَسُرُّ ا . . . . . . Below are five lines of writing, over which a later possessor has noted in red ink هذا خط الشارح رحمه الله, "this is the handwriting of the commentator, may God have had mercy upon him." قرأ علَى الشَّيخ الاديبُ ابو القاسِم علي بن الحسيـن بن علي القُنبائ هذا الكتابَ الي اخر القصيدة التى اولها ما تَحَلَّتْ جارتنا (f. ٢٢٩ *b*) وسمع البقية (ff. ٢٣٣ ٢٥١) بقراءة غيره قراءة تصحيح وتفهُّمٍ وكتب يحيي بن علي الخطيب التبـريزي سنة خمس وسبعيـن واربعماية حامدًا لله ومُصليًا علي رسوله محمد واله ،

This is probably the finest manuscript of the Siḳṭu 'z-Zand extant, and ought to be taken as the basis of any European edition. The left half of the plate represents f. ١٥٣ *a*.

*Gatherings.* Of ten leaves, except the last, which has twelve. They are marked, at the top of the first page of each, thus: f. ٥١ *a*, سادس فَسـر سقط الزند; f. ٨١ *a*, تاسع فسـر سقط الزند.

*Writing.* A good Nasḫī, rather cramped, but perfectly clear, and fully pointed.

*Punctuation.* ⊙ at the end of a sentence, ll. 3, 7, 11, 17.

*Forms of Letters, etc.* ﺤ ﺩ ﺭ ﻉ ﻙ ﺓ, less frequently ص س, as distinguished from ﺨ ﺫ ﺯ ﻍ ﻝ ﺓ ﺵ ﺽ. In *lam-'alif* the 'alif is turned to the right; as لا, l. 12.—As to the vowels, observe ◌ٓ or ◌ٰ for ◌ً or ◌ٍ, as in واصل, l. 21. In the case of *'alif maḳṣūra* remark the spelling اخشَى, اوقٓا, جوي, سـري (l. 18).—G̣azma, ◌ْ, ◌ۡ and ◌ٞ, is often written over the long vowels *a*, *ī*, *ū*; as قياما, l. 1; ببريقِ, l. 11; دونها, l. 8. Tas̆dīd is either ◌ّ or ◌ّ, as in يتعهد, l. 13. For madda we find ◌ٓ, as in النسآء, l. 17; but also مد, as in صنفيـه. Ṣila is usually ◌ٱ, but sometimes صل, as in واهجر. Hamza is not always expressed; as انني, l. 22; وانما, l. 2. If expressed with kasra, it is placed either over or under the 'alif; as اذا, l. 19; اني, l. 21.

١٥٣

قِياما ينظرون إلي بلالٍ رفاقَ الحجِّ تنتظرُ الهلالا

وإنما عرضه (*sic*) انه لم يستجد أحدا بلعراق ولا

بغيرِه ⊙

فأصبحت محسودا بفضلي وحدَه على بعد أنصاري وقلّة مالي

ندمت على أرض العواصم بعد ما غدوت بها في السوم غير مغال

اي ندِمت على مفارقة ارضِ العواصم بعد ما بعتها

رخيصةً ⊙

ومِن دونِها يومٌ مِن الشَمس عاطِلٌ وليلٌ باطرافِ الاسنّةِ حالِ

اي لِكثرةِ الغبارِ فيه لا تتبيّن الشمس ولمّا جعل

اليومَ عاطِلاً من الحلي لاجل الغبار جعل الليل

حاليا ببريقِ الاسنة ⊙

وشعث مداريها الصوارمِ والقنا وليس لها الّا الكماة فوالِ

13 الشَعَث جَمعُ اَشعَث وَهُوَ الذِي لا يتعهّد راسه

14 بالغَسلِ والتسريح وَالمرَاد ان هاؤلاء //

15 الشّعَث يَغلون رووسهم اي يَضربونها بِالسّيوف

16 وَيَطعَنون فيهَا بالرّماح فَهِي تجرِي عِندَهم مَجرىٰ

17 مَدارِى النِساء وَيقال فلاه بالسّيف اذا ضربه به ⊙

18 أَرُوح فلا اخشَى المنايا واَتّقِي تَدَنُّسَ عِرضٍ اَو ذَمِيمَ فَعَالِ

19 اِذَا مَا حِبَالٌ مِن خَلِيلٍ تَصَرَّمَت عَلِقت لِخلٍّ غَيرِه بِحبَالِ

20 الحِبَالُ تستعار فِي المَوَدّاتِ قال امرؤ القيس

21 إنّي بِحَبلِكِ وَاصِلٌ حَبلِي وَبرِيشِ نَبلِكِ رَايِشٌ نَبلِي

22 وَلَو اَنّنِي فِي هَالَةِ البَدرِ قَاعِدٌ لَمَا هَابَ يَومِي رِفعَتِي وَجَلَالِي

23 الهَالَةُ للبَدرِ وربّما استعمِلَت في الشَمسِ وَانشد ابن الأعرابي

Between foll. ١٠١ and ١٠٢ is inserted a slip of paper, as shown on the right half of the plate, on the recto of which 'Al-Ḳunbā'ī has written: تُحفَةُ الشَّيخِ الإمامِ ابي زَكَرِيّاء يحيي بن عَلِيّ الخَطِيب التِّبرِيزِيّ وبخَطّه ادام اللّهُ تمكِينَه فى وَصفِ جِلِّقٍ لتُلحَقَ فى تَفسِيرِ البَيتِ الذي اوّلُه (f. ١٠١ *b*) أَاُخوانَنا بَينَ الفُراتِ وجِلِّقِ صح; that is to say, "a present from 'At-Tibrīzī, in his own handwriting, in explanation of the word Ǵilliḳ, to be appended to the commentary on the verse beginning, 'O brethren of ours between the Euphrates and Ǵilliḳ.'" This note is as follows.

1 جِلِّقٌ فِعِلٌّ مَوضِعٌ بِالشَّامِ [هو دِمَشق] قالَ حَسّانَ بن ثابِتٍ

2 للّهِ دَرُّ عِصَابَةٍ نَادَمتُهُم يَومًا بِجِلِّقَ فِي الزَّمانِ الأَوَّلِ

3 وقال مُحمَّد بن حَبِيب (*sic*) سمعت بعض الفصحاء يقول

4 الجِلِّقُ المَرأَةُ الرَّتقاءُ وانشد

5 وَانبأتُمَانِي اَنّ ظَبيَةَ جِلِّقٍ تَجُوبُ الصَّفَا العَادِيُّ ما لا تَجُوبُهُ

6 وقال جِلِّقٌ صَنَمُ نُحاسٍ وتِمثَالُ امرَأَةٍ مُطبَقَةِ الفَرجِ

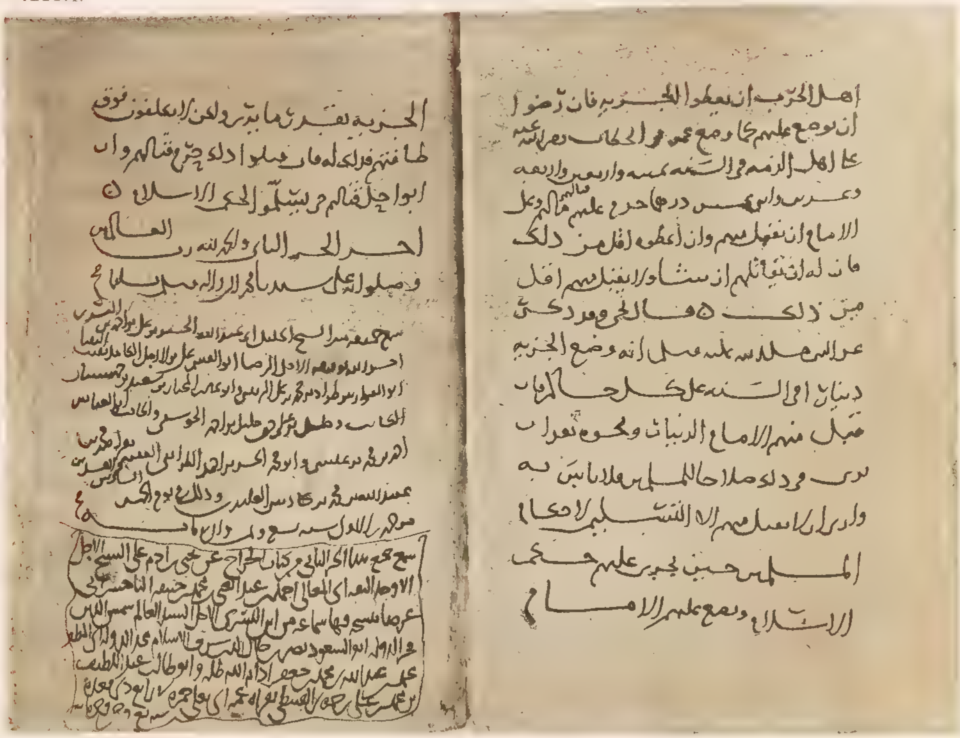
7 يَسِيلُ الماءُ مِن مَنخَرِيهِ و[من] اُذُنَيهِ و[من] فيهِ الي بِركَةٍ

8 تَكُونُ بِقَريَةٍ يُقَالُ لَها دَنَبَةُ (originally الذَّنَبَةُ) بِشَرقِيِّ دِمَشقَ

9 عَلَى مَرحَلَةٍ مِنهَا وهي من منازِلِ يَزِيدَ بنِ مُعَاوِيَةَ

The words هو دِمَشق in l. 1, and the second and third من in l. 7, are subsequent insertions. 'At-Tibrīzī distinguishes ح د ر س ص ع ه from خ ذ ز ش ض غ and ة; and writes ـً or ـٌ for ـٍ . ll. 1, 5, 6. The shape of ṣila is very marked in l. 6, امرأة. Hamza is omitted in ll. 4, 5, 7.

XXXVI.



YAHYĀ 'IBN 'ĀDAM, KITĀBU 'L-HARAĠ. A.D. 1096.

COLLECTION OF M. SCHEFER, Nº 117.

## COLLECTION OF M. SCHEFER, NO. 117.—A.D. 1096.

THE *Kitābu 'l-Ḫarāǵ*, or "Book of the Land-tax," of 'Abū Zakarīyā Yaḥyā 'ibn 'Ādam 'ibn Sulaimān 'al-Ḳorašī (died A.H. 203, = A.D. 818–9). Paper; small quarto, about 8 in. by 5⅝; 96 leaves, of which the first is blank. This volume contains the whole work, in four parts, as read with his pupils, in the year A.H. 489, = A.D. 1096, by the lawyer 'Abū ʽAbd-'allāh 'al-Ḥosain 'ibn ʽAlī 'ibn 'Aḥmad 'Ibn 'al-Busrī 'al-Bundār (born A.H. 404, = A.D. 1013–14; died A.H. 497, = A.D. 1103–4). According to the title-pages of the four parts (ff. 2 *a*, 22 *a*, 42 *a*, and 70 *a*), and to notes on ff. 22 *b* and 42 *b*, 'Abu 'l-Ḳāsim ʽAlī 'ibn 'Aḥmad 'Ibn 'al-Busrī 'al-Bundār, and his son 'Abū 'Abd-'allāh 'al-Ḥosain (who was then eleven years of age), heard this work explained, in the years A.H. 415 and 416 (A.D. 1024–25), by 'Abū Muḥammad ʽAbd-'allāh 'ibn Yaḥyā 'ibn ʽAbd-'al-ǵabbār 'as-Sukkarī, who had it from 'Abū ʽAlī 'Ismā'īl 'ibn Muḥammad 'ibn 'Ismā'īl 'as-Ṣaffār, from 'Abū Muḥammad 'al-Ḥasan 'ibn ʽAlī 'ibn ʽAffān 'al-ʽĀmirī 'al-Kūfī, from the author.

The manuscript contains many interesting *samā's* and *'iǵāzas*, of which the plate exhibits one, dated A.H. 559 = A.D. 1164. It was left as a *wakf*, or pious legacy, to the college called 'aḍ-Ḍiyā'īya, situated at the foot of the hill of Ḳāsiyūn, near Damascus, by the sheikh ʽAlī 'al-Mauṣilī, f. 2 *a*, وقف الشيخ علي الموصلي رحمه الله مستقرّه بالمدرسة الضيائيّة بسفح قاسيون; and there it served as a text-book, in the year A.H. 725, = A.D. 1325, for *a female professor of law*, 'Umm Muḥammad bint Taḳīyi 'd-dīn 'Abī 'Isḥāḳ 'Ibrāhīm 'ibn ʽAlī 'ibn 'Aḥmad 'ibn Faḍl 'Ibn 'al-Wasiṭī, f. 96 *a*.

*Gatherings.* Four in number, of 20, 20, 28, and 26 leaves. The leaves of the third quire are numbered with Arabic words (رابع, ثالث, ثانى, etc.) from 1 to 14. The first and last leaves of the manuscript, ff. 1 and 96, are merely fly-leaves.

*Writing.* A hurriedly written Nashī. The diacritical points are often wanting.

*Punctuation.* ⊙ at the end of a paragraph.

*Forms of Letters, etc.* ح, رٓ, سٓ or سٓ, صٓ, as distinguished from خ, ز, ش, ض.—Tašdīd has the form ـس, p. 2, l. 3, of the plate.

f. 40 *b*.

1 اهل الحرب ان يعطوا الجزية فان رضوا
2 ان يوضع عليهم كما وضع عمر بن الخطاب رضي الله عنه
3 على اهل الذمة في السنة ثمنية واربعين واربعة
قتالهم
4 وعشرين واثني عشر درهما حرم عليهم مالهم وعلى
5 الامام ان يقبل منهم وان اعطوه اقل من ذلك
6 فان له ان يقاتلهم ان شا ولا يقبل منهم اقل
7 من ذلك ⊙ قال يحيي وقد ذكر
8 عن النبي صلى الله عليه وسلم انه وضع الجزية
9 دينارا في السنة على كل حالم فان
10 قبل منهم الامام الدينار ونحوه بعد ان
11 يري في ذلك صلاحا للمسلمين فلا باس به
12 واري ان لا يقبل منهم الا التسليم لاحكام
13 المسلمين حين تجري عليهم حكم
14 الاسلام ويضع عليهم الامام

f. 41 *a*.

1 الجزية بقدر ما يري ولكن لا يكلفون فوق
2 طاقتهم فذلك له فان قبلوا ذلك حرم قتالهم وان
3 ابوا حل قتالهم حتي يسلموا لحكم الاسلام ⊙
4 اخر الجز الثاني والحمد لله رب العالمين
5 وصلواته على سيدنا محمد النبي واله وسلم تسليما صح
6 سمع جميعه من الشيخ الجليل ابي عبد الله الحسين بن علي بن احمد بن البسري
7 احسن الله توفيقه الاجل الرضا ابو القسم علي بن الاجل الكامل نقيب النقبا
8 ابو (*sic*) الغوارس طراد بن محمد بن علي الزينبي وابو غالب المختار بن سعيد بن
حمسدان (?)

9 الكاتب وخليل بن علي بن خليل بن احمد الجوسقي والحاجب ابو العباس
10 احمد بن محمد بن عيسي وابو محمد الحسن بن احمد الطرايفي الفقيه بقراة محمد بن
11 عبيد الله بن محمد بن كادس العليدي وذلك في يوم الخميس السادس والعشرين
12 من جمدي الاولي سنة تسع وثمنبن واربع ماية صح

13 سمع جميع هذا الجز الثني من كتاب الخراج عن يحيي بن ادم على الشيخ الاجل
14 الاوحد الثقة ابي المعالي احمد بن عبد الغني بن محمد بن حنيفة الباجسرائي
15 عرضا بنسخة فيها سماعه من ابن البسري الاجل السيد العالم شمس الدين
16 فخر الدولة ابو السعود نصر بن جلال الدين شرف الاسلام مجد الدولة ابي المظفر
17 محمد بن عبد الله بن محمد بن جعفر ادام الله ظله وابو طالب عبد اللطيف
18 بن محمد بن علي بن حمزة بن القبيطي بقراة عمه ابي يعلي حمزة في رابع ذي قعدة
19 سنة تسع وخمسين وخمس ماية

As these two *samā's* are repeated verbatim in four places in the manuscript, the above reading is certain, with the exception of the name جهسان, or جهسار, which is always left wholly unpointed. F. 95 *a* leaves no doubt as to the position of the س, which is there represented by a long stroke, جهـــسار.

[For the loan of this and other valuable MSS. the Committee are indebted to the liberality of M. Schefer, who has also assisted in describing this plate.]

XXXVII.

THE KĀMIL OF ʼAL-MUBARRAD. A.D. 1167.

CAMBRIDGE. UNIV. LIB. Qq. 42

CAMBRIDGE. UNIVERSITY LIBRARY, QQ. 42 (BURCKHARDT).—A.D. 1167.

THE *Kāmil*, a historical, poetical and grammatical anthology, compiled by the celebrated grammarian 'Abu 'l-'Abbās Muḥammad 'ibn Yazīd 'al-'Azdī 'al-Baṣrī, commonly called 'Al-Mubarrad (born A.H. 210 = A.D. 825–6, or, according to others, A.H. 207 = A.D. 822–3; see Flügel, Die grammatischen Schulen der Araber, p. 92). Small folio, about 10½ in. by 7¼; 288 leaves. The first half of this volume, ff. 1–145, is written in a plain Eastern Nas͟hī, of the xviith cent., on European paper, and does not concern us in this place. The second half, ff. 146–284, is written on a stout (probably Spanish) paper, in a neat, regular, Western Nas͟hī, and was finished on the 7th of Sha'bān, A.H. 562, = 30th May, A.D. 1167. The plate represents f. 173 *b*. See Wright's edition of the Kāmil, prefatory notice, and the text from p. ٣٥٩, l. 9, to p. ٣٦١, l. 2.

*Gatherings.* Mostly of ten leaves, sometimes of eight and of twelve.

*Ruling.* There are no lines for the writing, but the text is bounded by very faint side-lines, drawn with a dry point.

*Writing.* Magribī or Western (African-Spanish) Nas͟hī, fully pointed.

*Forms of Letters, etc.* ج and ع in contradistinction to خ and غ. Final ا often projects a little below the line, e.g., وَصُبَاحًا, l. 11; وَعَامِرِ, l. 13. Remark the forms of ك, e.g., in كَمَا, l. 1, بَكْرٍ, l. 2, مَكْنُونٌ, l. 18, and فَبِكَ, l. 12; also of initial ه, e.g., in وَهُوَ, l. 2; ف and ق are, of course, pointed ڢ and ڧ; ظ sometimes has the point over the perpendicular line, instead of in the angle, e.g., in ظَلَامِ, l. 14.—The vowels exhibit the usual forms, the tanwīn of ḍamma being marked by ــٌ, e.g., بَابٌ, l. 16, بَيْضٌ مَكْنُونٌ, l. 18. They are sometimes placed between the letters and their diacritical points, e.g., فَحَدَّثَتْ, l. 9, يَقُولُ, l. 12, بَيْضٌ, l. 18, تَشْبِيهٍ, l. 19. The same is often the case with ǵazma, which is here a round spot, e.g., الْجِنْسِ, l. 1, تَغْشِي, l. 13, لِلتَّشْبِيهِ, l. 16. Madda is a straight line, e.g., الضِّيَاءُ, l. 17, نَقَاءُ, l. 19. Hamza has its ordinary shape. Tašdīd has at times its common form ــّ, e.g., الصَّقْرِ, l. 1, الْمَهْجُوّ, l. 2, in which case we sometimes find ــّ for ــٌ, as in تَتَغَوَّرُ; but more usually ــّ is represented by ــ (e.g., أَنَّ, l. 1, عِزٌّ, l. 18, وَرِقَّةٌ, l. 19); ــّ by ــ (e.g., السِّبَاعِ, l. 1, الضِّيَاءُ, l. 17) or ــ (e.g., الضَّبِّيِّ, i.e. الضَّبِّيِّ); and ــّ by ــ (e.g., الزُّبَيْرِيُّ, l. 8). With the tanwīn we have the forms حَرًّا, سِرٍّ, كَفٌّ, i.e. حَرًّا, سِرٍّ, كَفٌّ. Of ṣila we have not noted an example.

عَنْ سَائِرِ الْجِنْسِ وَالْأَسَدُ أَنْتَنُ السِّبَاعِ فَمًا كَمَا أَنَّ الصَّقْرَ أَنْتَنُ الطَّيْرِ فَمًا وقال بعض الْمُحْدَثِينَ
وَهُوَ أَبُو السَّمَقْمَقِ (sic) فِي رَجُلٍ يَهْجُوهُ وَهُوَ دَاوُدُ بن بَكْرٍ يَعْنِي الْمَهْجُوَّ ۝
قد وَلِيَ فَارِسَ وَالْأَهْوَازَ دَاوُدُ بْنُ بَكْرِ وَلَهُ لِحْيَةُ تَيْسٍ وَلَهُ مِنْقَارُ نَسْرِ
وله نَهْكَةُ لَيْثٍ خَالَطَتْ نَهْكَةَ صَقْرِ وَقَالَ عبد الرحمن بْنُ أَبِي عَبْدِ الرَّحْمنِ بن عَائِشَةَ
مَن يَكُنْ إِبْطُهُ كَآبَاطِ (sic) ذَا الْخَلْـقِ فَإِبْطَايَ فِي عِدَادِ الْفِقَاحِ
لِي إِبْطَانِ يَرْمِيَانِ جَلِيسِي بِشَبِيهِ السِّلَاحِ أَوْ بِالسِّلَاحِ
فَكَأَنِّي مِن بين هذا وهذَا جَالِسٌ بَيْنَ مُصْعَبٍ وَصَبَاحِ (sic)
يُرِيدُ مُصْعَبَ بْنَ عَبْدِ اللهِ الزُّبَيْرِيَّ (sic) وَصُبَاحَ بْنَ خَاقَانَ الْمِنْقَرِيَّ وَكَانَا جَلِيسَيْنِ. لَا يَكَادَانِ
يَفْتَرِقَانِ وَصَدِيقَيْنِ مُتَوَاصِلَيْنِ لَا يَكَادَانِ يَتَصَارَمَانِ فَحُدِّثْتُ أَنَّ أَحْمَدَ بن هشم لَقِيَهُمَا
يومًا فقال أَمَا سَمِعْتُمَا مَا قَالَ فيكما هذا يَعْنِي إِسْحَقَ بْنَ إِبْرَهِيمَ الْمَوْصِلِي فَقَالَا مَا قال إِلَّا خَيْرًا قال
لام فيها مُصْعَبٌ وَصُبَاحٌ فَعَصَيْنَا مُصْعَبًا وَصُبَاحَا
وَلَكِنَّ الْمَكْرُوهَ مَا قَالَ فِيكَ إِذْ يَقُولُ ۝
وَصَافِيَةٍ تَغْشِي الْعُيُونَ رَقِيقَةٍ رَهِينَةِ عَامٍ فِي الدِّنَانِ وَعَامِ
أَدَرْنَا بِهَا الْكَأْسَ الرَّوِيَّةَ مَوْهِنًا مِنَ اللَّيْلِ حَتَّى انْجَابَ كُلُّ ظَلَامِ
فَمَا ذَرَّ قَرْنُ الشَّمْسِ كَأَنَّنَا (sic) مِنَ الْعِيِّ نَحْكِي أَحْمَدَ بْنَ هِشَامِ
بَاب ۝ وَاعْلَمْ أَنَّ لِلتَّشْبِيهِ حَدًّا لِأَنَّ الْأَشْيَاءَ تَشَابَهُ مِنْ وُجُوهٍ

17 فَانَّها [marg. فانّما] يَنْظَرِ الي التَّشبيه من أَينَ وَقع فإذَا شبّه الوَجْه دلشّمس وَالقَمر فإنّه يُرَادُ به الضِياء

18 والرَّونق ولا يُرادَ به العَظم والإحراق قال اللّه عزّ وجلّ كأنّهنّ بيض مكنون

19 والعرب تشبه النساء ببَيضِ النّعام تريد نقاءَه ورقّة لونه قال الرّاعي

20 كأنّ بيض نعمٍ في ملاحِفها    إذا اجتلاهنّ قيظ ليلة ومد

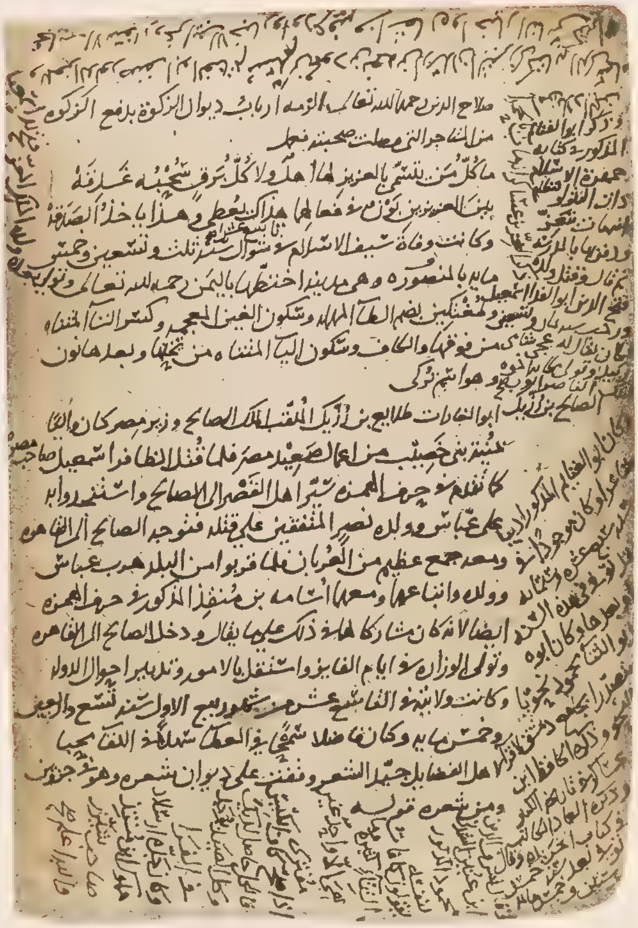
21 وقيلَ للأوسيّةِ وهي امرأة حكيمة من العرب بحضرة عمر بن الخطاب رحمه الله أي منظر

22 أحسن فقالت. قصور بيض في حدائق خُضرٍ فأنشد عمر بن الخطّاب لعدِيّ بن (*sic*) زيد

23 كدُمي العاج في المحاريب أو كالـــبيض في الرّوض زهره مستنـر

24 وقال اخر    كالبَيضِ في الأدحِيّ يلمع في الضحا    فالحسن حسن والنّعيم نعيم

XXXVIII.



'IBN ḪALLIKĀN, WAFAYĀTU 'L-A'YĀN. A.D. 1257.

BRIT. MUS., ADD. MS. 25,735.

## BRITISH MUSEUM. ADDITIONAL 25,735.—A.D. 1257.

THE *Wafayātu 'l-A'yān*, or Biographical Dictionary, of Šamsu 'd-dīn 'Abu 'l-'Abbās 'Aḥmad 'ibn Muḥammad 'ibn Ḫallikān, or Khallikān (born A.H. 608 = A.D. 1211, died A.H. 681 = A.D. 1282). On paper; quarto, about 10 in. by 7⅛; 285 leaves. This volume, which contains the first and second parts of the work, is in the handwriting of the author himself, and was completed by him at Cairo on Friday, the 4th (according to Wüstenfeld's Vergleichungs-Tabellen, the 5th) of the 1st Rabī', A.H. 655 = 22nd (or 23rd) March, A.D. 1257. See Catalogus codd. MSS. Orientt. qui in Museo Britannico asservantur: pars secunda, codices Arabicos amplectens, no. MDV., pp. 685–7, and compare p. 172 of the same work. The British Museum also possesses the fourth part of the Dictionary in the author's autograph (but imperfect), Orient. 1281.

The name of 'Ibn Khallikān is to be pronounced as we have written it, not "Khillikān," *teste seipso*. In Add. 25,735, f. 3 *a*, we read خَلّكان, and on one of the fly-leaves of the Gotha MS. of 'Al-'Iṣṭahrī's Geography, which once belonged to him, حَلّكان, the point over the خ being omitted.

The plate, f. 154 *b*, contains part of the lives of Ṭoġtikīn 'ibn 'Aiyūb and Ṭalā'i' 'ibn Ruzzīk. See the edition of Wüstenfeld, nos. 309, 310; and the translation of De Slane, vol. i., pp. 655–8.

*Gatherings.* Mostly of 10 leaves, signed with Arabic arithmetical figures at the upper left-hand corner of the first page.

*Writing.* A flowing Nashī. The diacritical points are occasionally omitted, especially in the case of final ة.

*Forms of Letters, etc.* Frequently ح and سٓ, by way of contrast to خ and ش. Hamza is omitted, e.g., in اسامة in l. 15. The tanwīn of ḍamma is written ٌ in اهلٌ, l. 3, and بونٌ, l. 4. Ǵazma occurs over the long vowel *ī* in the words الكِيس (lower margin) and صَعِيد, l. 11.

1 صلاح الدين رحمهما الله تعالي الزمه ارباب ديوان الزكوة بدفع الزكوة

2 من المناجر التي وصلت صحبته فعمل

3 ما كُلُّ مَن يتسمّي بالعزيز لها اهلٌ ولا كُلُّ برقٍ سحبه عدقه

4 بينَ العزيزين بونٌ في فعالهما هذاك يُعطي وهدا ياخذ الصدقه

5 وكانت وفاة سيف الاسلام في [تاسع عشر صح] شوال سنة ثلث وتسعين وخمس

6 ماية بالمنصورة وهي مدينة اختطّها باليمن رحمه الله تعالي [right margin] ذكر العز بن عساكر

انه مات بالحمرآ من بلاد اليمن [left margin] وتولي بعده ولده الملك المعز فتح الدين

اسمعيل [upper margin] وللمعز المذكور صنف ابو الغنايم مُسلّم بن محمود بن نعمة بن ارسلان

الشيزري كتابه الذي سماه عجايب الاسفار وغرايب الاخبار واودع فيه من اشعاره واخبار

الناس كثيرا [right margin] وذكر ابو الغنايم المذكور في كتب جمهرة الاسلام ذات النثر والنظام انه

مات بتَعِزّ ودفن بها بالمدرسة ثم قال وقتل ولده فتح الدين ابو الفدا اسمعيل في رجب سنة

ثمان وتسعين بمكان يقال له عجي شامي زَبِيد وتولي مكانه اخوه الملك الناصر ايوب صح وكان ابو

الغنايم المذكور اديبا شاعرا وكان موجودًا في سنة سبع عشرة وستماية فقد توفي في هذه

السنة او بعدها وكان ابوه ابو الثنآ محمود نحويًا متصدرا بجامع دمشق لاقرآ النحو وذكره

الحافظ ابن عساكر في تاريخه الكبير وذكره العماد الكاتب في كتاب الخَريدة وقال توفي

بعد سنة خمس وستين وخمس ماية [lower margin] وقال شرف الدين ابن عُنين انشدني

محمود المذكور لنفسه

يقولون كافاتُ الشتآء كثيرة وما هي الا واحدٌ غير مفتري

اذا صح كاف الكِيس فالكل حاصل لديك وكل الصيد يُوجد في الفرا

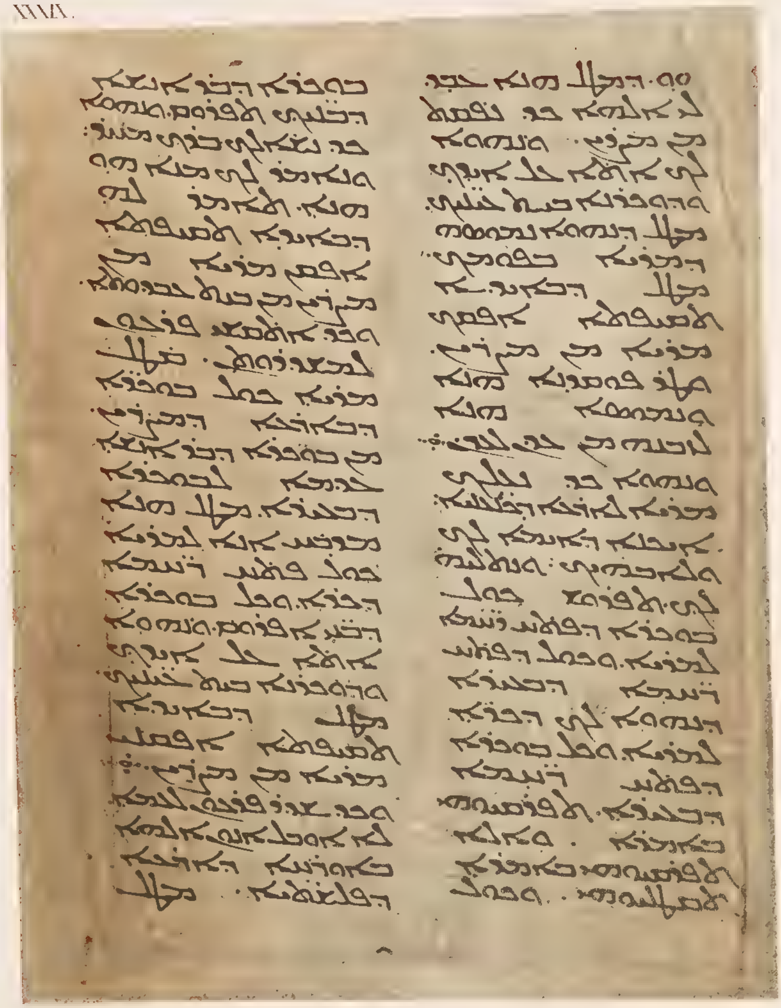
وكان جَدّه ارسلان مملوك ابن مُنقذ صاحب شيزر والله اعلم صح

7 وطُغتِكين بضم الطآ المهملة وسكون الغين المعجمة وكسر التآ المثناة

من فوقها والكاف وسكون اليآ المثناة من تحتها وبعدها نون وهو اسم تركي

[right margin] الصالح بن رزّيك

ابو الغارات طلايع بن رزّيك الملقب الملك الصالح وزير مصر كان واليًا بمنية بني خصيب من اعمال صعيد مصر فلما قتل الظافر اسمعيل صاحب مصر كما تقدم في حرف الهمزة سيّر اهل القصر الي الصالح واستنجدوا به علي عبّاس وولده نصر المتفقين على قتله فتوجه الصالح الي القاهرة ومعه جمع عظيم من العربان فلما قربوا من البلد هرب عباس وولده واتباعهما ومعهما اسامة بن منقذ المذكور في حرف الهمزة ايضا لانه كان مشاركا لهما في ذلك على ما يقال ودخل الصالح الي القاهرة وتولي الوزارة في ايام الفايز واستقل بالامور وتدبير احوال الدولة وكانت ولايته في التاسع عشر من شهر ربيع الاول سنة تسع واربعين وخمس ماية وكان فاضلا سمحًا في العطآ سهلاً في اللقآ محبا لاهل الفضايل جيد الشعر وقفت على ديوان شعره وهو في جزوين ومن شعره قوله



PENTATEUCH. A.D. 464.

BRIT. MUS. ADD. MS. 14425.

British Museum. Additional 14,425.—A.D. 464.

THE Books of Genesis, Exodus, Numbers, and Deuteronomy. On vellum; large quarto, about $10\frac{3}{8}$ in. by $8\frac{1}{2}$; 230 leaves; two columns. The first two books were written at Āmid, or Diyār-bekr, A. Gr. 775 = A.D. 464, when Mār Mārā, or Maras, was bishop of that see (see Assemani, Bibl. Orient., t. i., p. 256; Le Quien, Oriens Christ., t. ii., col. 992), by the deacon Yūḥannān, or John. The other two books were written by another scribe, but appear to be of the same date. See Wright's Catalogue of Syriac MSS. in the British Museum, p. 3, no. III., and plate II. of the facsimiles. This is believed to be the oldest dated Biblical manuscript in Europe, and is nearly equal in age to the Codex Alexandrinus. The plate, f. 77 *a* of the manuscript, contains Exodus, ch. xiii. 8–17, from the words ܗܘ. ܘܢܗܘܐ ܠܟ ܗܢܐ to the words ܒܐܘܪܚܐ ܕܐܪܥܐ ܕܦܠܫܬܝܐ. ܡܛܠ.

*Gatherings.* Of ten leaves, signed with the letters of the Syriac alphabet at the foot of the first page.

*Ruling.* No lines for the writing. The columns are marked off by faint lines, drawn with a dry point, at the top and sides.

*Writing.* Ancient Esṭrangĕlā, hardly inclining to cursive except in the forms of ܕ and ܪ, more particularly when these letters are connected with a previous letter. See especially col. 1, ll. 3 (ܡܨܪܝܢ), 19 (ܬܫܥܐ); col. 2, ll. 10 (ܠܟܢܥܢܝܐ), 25 (ܗܪܐ). The titles and explicits of the several books, and the running titles, are rubricated.

*Punctuation.* Tolerably complete, double as well as single points being used; e.g., col. 1, ll. 1 (ܗܘ.), 14 (ܘܬܦܠܚܢܐ:), 25 (ܘܚܡܝܪܐ.); col. 2, l. 2 (ܘܩܛܠ). The diacritical points are also added; e.g., col. 1, ll. 1 (ܕܒܪ), 2 (ܢܦܩܬ), 4 (ܐܬܐ), 19 (ܘܚܙܘܢ). At the end of a paragraph we find different combinations of points and circlets, partly in red; e.g., col. 1, l. 13; col. 2, l. 24.

*Forms of Letters.* ܣ is not connected with a following letter (see col. 1, l. 6); the connection with final ܐ in col. 1, l. 12, is to be understood by the light of col. 2, ll. 2, 6, where final ܐ seems to be connected with a preceding ܘ and ܠ. Similarly, final ܢ is joined to a preceding ܗ in col. 1, ll. 25, 27, 28. *Śīn* exhibits its oldest forms (as in plates XI. and XXVII.), e.g., col. 1, l. 18; col. 2, ll. 1, 3, 9, 10, 25. Observe the somewhat lengthened stroke of initial ܘ and ܠ in col. 1, ll. 5, 9, 12, 14, 17, 27, 28; col. 2, ll. 4, 9, 21, 23, 25.

מרום עיניך על קדוש
ישראל ביד מלאכיך
חרפת אדני ותאמר
ברכב רכבי אני עליתי
מרום הרים ירכתי
לבנון ואכרת קומת
ארזיו מבחור ברושיו
ואבואה מלון קצה
יער כרמלו אני
קרתי ושתיתי מים
זרים ואחרב בכף
פעמי כל יארי מצור
הלא שמעת למרחוק
אותה עשיתי למימי
קדם ויצרתיה עתה
הבאתיה ותהי להשאות
גלים נצים ערים
בצרות וישביהן
קצרי יד חתו ויבשו
היו עשב שדה וירק
דשא חציר גגות

ושדפה לפני קמה
ושבתך וצאתך
ובאך ידעתי ואת
התרגזך אלי יען
התרגזך אלי ושאננך
עלה באזני ושמתי
חחי באפך ומתגי
בשפתיך והשבתיך
בדרך אשר באת
בה וזה לך האות
אכול השנה ספיח
ובשנה השנית
סחיש ובשנה
השלישית זרעו
וקצרו ונטעו כרמים
ואכלו פרים ויספה
פליטת בית יהודה
הנשארה שרש
למטה ועשה פרי
למעלה כי מירושלם
תצא שארית ופליטה

מהר ציון קנאת יהוה
תעשה זאת
לכן כה
אמר יהוה אל מלך
אשור לא יבא אל
העיר הזאת ולא יורה
שם חץ ולא יקדמנה
מגן ולא ישפך עליה
סללה בדרך אשר
יבא בה ישוב ואל
העיר הזאת לא יבא
נאם יהוה וגנותי אל
העיר הזאת להושיעה
למעני ולמען דוד
עבדי
ויהי בלילה ההוא
ויצא מלאך יהוה
ויך במחנה אשור
מאה שמנים וחמשה
אלף וישכימו בבקר
והנה כלם פגרים

FORMER AND LATTER PROPHETS. (XII[TH] CENT.)

BRIT. MUS. HARLEIAN MS. 5720.

British Museum. Harleian MS. 5720.—[XIIth cent.]

PART of the Old Testament, namely, the Former and Latter Prophets, beginning with Joshua, ch. vii. 22, and ending with Ezekiel, ch. xlv. 19. On vellum; large quarto, about 13½ in. by 12; 322 leaves; 3 columns, of 21 lines. Written either in Persia, Babylonia, or S. Arabia. This MS., which is one of the oldest Biblical Hebrew MSS. in the British Museum, seems to be of the xiith cent.

The plate, which represents f. 169 *b* according to the present pagination, contains 2nd Kings, ch. xix. 22—35. It offers no less than nine variations from the *textus receptus;* as appears from the following collation, made with Jacob ben Chaiyīm's first edition of the Rabbinic Bible with the Massōreth (Venice, 1524–5), which is the only authoritative Massoretic text.

| II. Kings, | | MS. | | Text. Recept. |
|---|---|---|---|---|
| xix. 23. | | חֵרפּתָּ ׀ | | חֵרַפְתָּ |
| | | בְּרוֹשָׁיו | | בְּרֹשָׁיו |
| „ 24. | ל̊ חס | וְשָׁתִתִי | | וְשָׁתִיתִי |
| | | יְאֹרֵי | | יְאוֹרֵי |
| „ 25. | | אותָהּ | | אֹתָהּ |
| „ 28. | | וַהֲשִׁבֹתִיךָ | | וַהֲשִׁבֹתִיךָ |
| „ 29. | | הַשְׁלִשִׁית | | הַשְּׁלִישִׁית |
| „ 32. | | יָבֹא | | יָבוֹא |
| „ 35. | | שְׁמֹנִים | ו̊ מל | שְׁמוֹנִים |

The text is accompanied by the *Masora magna* and *Masora parva;* the former on the upper and lower margins, the latter on the side-margins and between the columns. These are of great importance, as they exhibit the critical apparatus in its earliest form, before the passages of Scripture were written in full, and before the headings of the rubrics, and the numbers contained in them, were fixed. The variations between the recensions of Ben Āshēr and Ben Naphtālī in verses 27 and 28 (col. 2, ll. 4, 5) are new; at least they do not occur in the printed Massōreth. The variant in v. 25 (col. 1, l. 16), adduced from the codex called *Machzōrā Rōbā* (outer margin), is likewise new.

Considering the fresh materials yielded by this single page, the value of this MS. for the textual criticism of the Old Testament must be rated very high.

*Gatherings.* Of 8 leaves, with the exception of the 23rd and 24th, which (as noted by the rubricator at the beginning of each) have 10 leaves. They are signed with letters at the top of the inner margin of the first page. Eleven leaves are wanting at the beginning; one leaf in Joshua (ch. xi. 23—xiii. 6); one in Judges (ch. ii. 8—iii. 7); one in Ezekiel (ch. xxvi. 18—xxvii. 30); and a considerable number at the end, for of quire 42 only the first leaf remains, and, besides the last chapter of Ezekiel, the whole of the Twelve Minor Prophets are missing.

*Ruling.* On one side only, with a dry point. Vertical lines bound the text of each column.

*Writing.* The writing, which depends from the ruled line, is a fine bold character of the Sĕphardı type. The text exhibits the vowel-points and accents, and *rāpheh* with בגדכפת, when aspirated, with final silent ה (*e.g.*, col. 1, l. 8, וְאָבוֹאָה̄; l. 10, וְשָׁתִתִי; col. 2, l. 17, יהוּדָה̄), and occasionally with other letters, to mark the absence of *daghesh forte* (*e.g.*, col. 2, l. 5, וְשַׁאֲנַנְךָ̄). *Methegh* is sometimes omitted; as in col. 2, l. 3, וּבֹאֲךָ̄; l. 8, וַהֲשִׁבֹתִיךָ̄; col. 3, l. 9, סֹלְלָה. As in many old Hebrew MSS., the left-hand shaft of ה frequently touches the horizontal stroke; *e.g.*, col. 1, l. 8, ואבואה and קצה. To fill up a vacant space at the end of a line the scribe uses part of the letter ש, perhaps the initial of his name (Shĕmū'ēl, Shim'ōn, etc.): *e.g.*, col. 1, ll. 9, 18; col. 2, ll. 2, 12, 14, 18; col. 3, l. 21.

[For the description of this manuscript the Committee are indebted to the eminent Massoretic scholar Dr. C. D. Ginsburg.]

XLI.

HAGIOGRAPHA. A.D. 1347.

CAMBRIDGE, UNIV. LIB. Ee. 5.9.

## Cambridge. University Library. Ee. 5. 9.—A.D. 1347.

PART of the Old Testament, namely, the Hagiographa (without the five Mĕgillōth), with the Targūm, and the commentaries of Shĕlōmōh ben Yiṣchaḳ (Rashi), Mōsheh ben Nachmān (Ramban), and an anonymous German author. On vellum; quarto, about 12 in. by 8⅜; 555 leaves; 2 columns. Written by a German scribe, named Chaiyīm, and dated Friday, 21st Ṭēbēth, A.M. 5107, =Thursday, 4th January, A.D. 1347. For a more detailed description see Dr. Schiller-Szinessy's Catalogue of the Hebrew MSS. preserved in the University Library, Cambridge, vol. i., p. 35, no. 25.

This manuscript is remarkable for containing the Targūm of Chronicles (otherwise known only in an imperfect copy at Erfurt), which was edited by D. Wilkins (Amsterdam, 1715). It once belonged to Erpenius, and was collated by Kennicott, who added the English names of the books at the beginning and end of each.

The plate contains Daniel ch. i. 1–4 (as far as the word הַמֶּ֫לֶךְ), with the commentary of Rashi on the outer side-margin, of which we subjoin a transcription.

*Gatherings.* Mostly of 12 leaves, marked with catch-words at the foot of the last page.

*Ruling.* On both sides, with a dry point. The text is bounded by side-lines, and lines have been ruled on the upper and lower margins for the Massōreth; but this space has been left blank, as well as the inner side-margin.

*Writing.* The writing of the text, which is between, rather than on, the ruled lines, is a fine square character of the German Ashkĕnāzī type; that of the margin is Ashkĕnāzī rabbinic. The text exhibits the vowel-points and accents, and the mark of *rāpheh* over בגדכפת when aspirated. An accidental omission—the word בָּבֶ֑ל—has been supplied on the margin (col. 1, l. 4). In the commentary, words to be expunged are marked with dots, as in ll. 4, 18, and 19. To fill up a vacant space at the end of a line the scribe uses one or more letters of the first word of the next line, but also parts of ח and in י combination, these being letters of his own name (*e.g.*, col. 1, l. 7; col. 2, ll. 2, 3, 9; marg., ll. 16, 22).

*Ornamentation.* The several books (Nehemiah and 2nd Chronicles of course excepted) begin with large initial words on an illuminated ground, with various ornamental designs and grotesque figures. The frontispiece to the book of Job represents the patriarch seated on the dung-hill, tormented by Satan, whilst his wife stands before him offering evil counsel. In that to Proverbs the hoopoe is conspicuous among the birds (Talmūd Bāblī, Giṭṭīn, f. 68 *b*), which are there introduced, as in our plate, among the wavy red lines in the upper part of the page.

---

1 שלש למלכות יהויקים וג׳ וכי י״ל
2 איפשר לומ׳ כן והלא הוא מלך בשנ
3 ארבע למלכות יהויקים שנ׳ בשנה
4 הרביעית ליהויקים מלך בן יאשיה׳
5 מלך יהודה היא השנה הראשונה
6 לנבוכד נצר מלך בבל ומה ת״ל בשנת
7 שלש למרדו׳ ויהי לו יהויקים עבד
8 שלש שנים וישב וימרד בו׳ ומרד
9 בו שלש שנים ובשנת שלש עלה
10 עליו והוא שנת שמנה לנבוכד נצר
11 דאמ׳ שנה ראשונה כבש נינוה שנ׳
12 שנייה עלה וכבש יהויקים וגו׳ ש׳
13 שנים עבדו וגו׳ שנים מרדו בו׳
14 ומקצת כלי בית האלהים׳ ומקצתן
15 נשארו כמה שנ׳ בירמיה כה אמר
16 יי׳ אל העמודים ואל הים ואל המל
17 המכונות ואל יתר הכלים אשר הנ׳
18 הגלה נבוכדנצר וגו׳ ויביאם את בית
19 אלהיו ארץ שנער בית אלהיו׳ לקלס
20 לע״ז שלו הביא שם את השבייה
21 כולה אף האנשים ואת הכלים הבי׳
22 הביא בית האוצר׳ הפרתמים׳ דל
23 דוכסין׳ ואשר כח בהם לעמוד׳ פר׳
24 רבו׳ שמעמידים עצמן כשנצרכי׳
25 לנקביהם׳ וללמדם ספר׳ מוסב על א׳
26 אשר כח בהן׳

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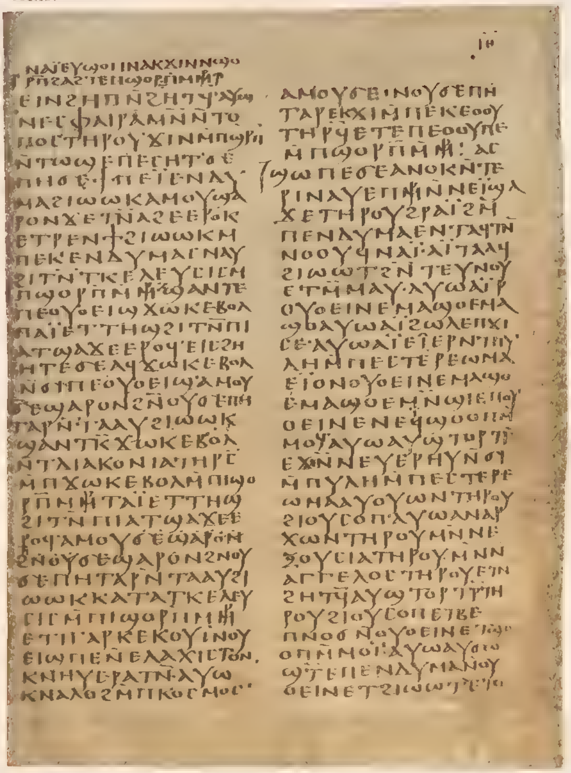
[In describing this plate the Committee have to acknowledge the assistance of the Rev. Dr. Schiller-Szinessy.]

XLII.



PISTIS SOPHIA. (VII<sup>TH</sup> CENT.)

BRIT. MUS., ADD. MS. 5714.

## Plate XLII.—Coptic (Sahidic).

### British Museum. Additional 5114.—VIIth cent.

The *Pistis Sophia*, a gnostic work ascribed to Valentinus, who lived in the second century, but really of later date. On vellum; small quarto, about 8½ inches by 6⅝; 174 leaves, 2 columns. Written in Egypt, probably as early as the seventh century. The text has been edited from this MS. by Schwarze and Petermann (Berlin, 1851). The plate represents f. 11 *a*.

*Gatherings.* Of eight leaves, with the exception of the first and last, which have six and four respectively. They are signed on the first and last leaf of each, at the top, with letters; and the pages are also numbered with letters. Four leaves are now wanting after f. 156.

*Ruling.* On one side only, with a dry point, guided by prickings on the margin. In the latter part of the MS., from f. 104, there is only one ruled line for every two lines of text. The text is bounded by single vertical lines.

*Writing.* Uncials. Words are not separated; letters often smaller at the end of a line.

*Contractions.* Numerous, but of the usual kind; such as ⲓ̄ⲥ̄ = ἰησοῦς, ⲭ̄ⲥ̄ = χριστός, ⲓⲏ̄ⲗ or ⲓⲥ̄ⲗ = ἰσραήλ, ⲥⲱ̄ⲣ = σωτήρ, ⲙⲛ̄ = μυστήριον. A stroke at the end of a line sometimes stands in place of the letter ⲛ.

*Punctuation.* A single point, except at the end of a paragraph, where we sometimes find a colon (:). The paragraphs are also indicated by a mark on the left margin of the columns, as in col. 2, l. 5.

*Forms of Letters.* The irregularity in the shape of various letters indicates a somewhat late date. ⲁ is angular; ⲓ often takes the diaeresis, ï (*e.g.*, col. 1, l. 5); the cross-stroke of ⲩ is terminated by a dot; the base of ⲇ usually projects on either side and is terminated by dots, but we also find the common form (col. 1, l. 20; col. 2, l. 31), and so also in the case of ϫ; the forms of ⲉ and ⲥ are somewhat peculiar; the angular portion of ⲕ often does not touch the perpendicular line; the middle stroke of ⲙ is concave; the cross-stroke of ⲡ projects very slightly, if at all, and the cross-stroke of ⲧ is dotted; ⲫ is a flattened oval (col. 1, l. 2), whilst ⲯ is concave; ⲣ ⲩ ⲫ ⲯ ϥ ϣ and ϯ descend below the line.

*Corrections* have been made by a very ancient hand, possibly contemporary. Words are marked to be expunged by means of small lines and dots, as in col. 1, ll. 24, 25.

Col. 1.

ⲉⲓⲛ ϩⲏⲛ ⲛ̄ ϩⲏⲧϥ̄· ⲁⲩⲱ
ⲛⲉ ⲥⲫⲁⲓⲣⲁ ⲙⲛ̄ ⲛ̄ ⲧⲟ
ⲡⲟⲥ ⲧⲏⲣⲟⲩ ϫⲓⲛ ⲙ̄ ⲡϣⲣⲡ̄
ⲛ̄ ⲧⲱϣ ⲉ ⲡⲉⲥⲏⲧ· ϭⲉ
ⲡⲏ ϭⲉ ϯ ⲛⲉⲓ ⲉⲛⲁⲩ
ⲙⲁ ϩⲓⲱⲱⲕ ⲁⲙⲟⲩ ϣⲁ
ⲣⲟⲛ ϫⲉ ⲧⲛ̄ⲁⲣⲉ ⲉ ⲣⲟⲕ
ⲉ ⲧⲣⲉⲛ ϯ ϩⲓⲱⲱⲕ ⲙ̄
ⲡⲉⲕⲉⲛⲇⲩⲙⲁ ⲥⲛⲁⲩ
ϩⲓⲧⲛ̄ ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙ̄
ⲡϣⲟⲣⲡ̄ ⲙ̄ ⲙ[ⲩⲥⲧⲏ]ⲣ[ⲓⲟⲛ] ÷ ϣⲁⲛⲧⲉ

On the upper margin is added:

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Col. 2. ⲓ̄ⲉ̄

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# FACSIMILES OF ANCIENT MANUSCRIPTS.

## ORIENTAL SERIES.

## Part IV.


EDITED BY WILLIAM WRIGHT, LL.D.,
PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.


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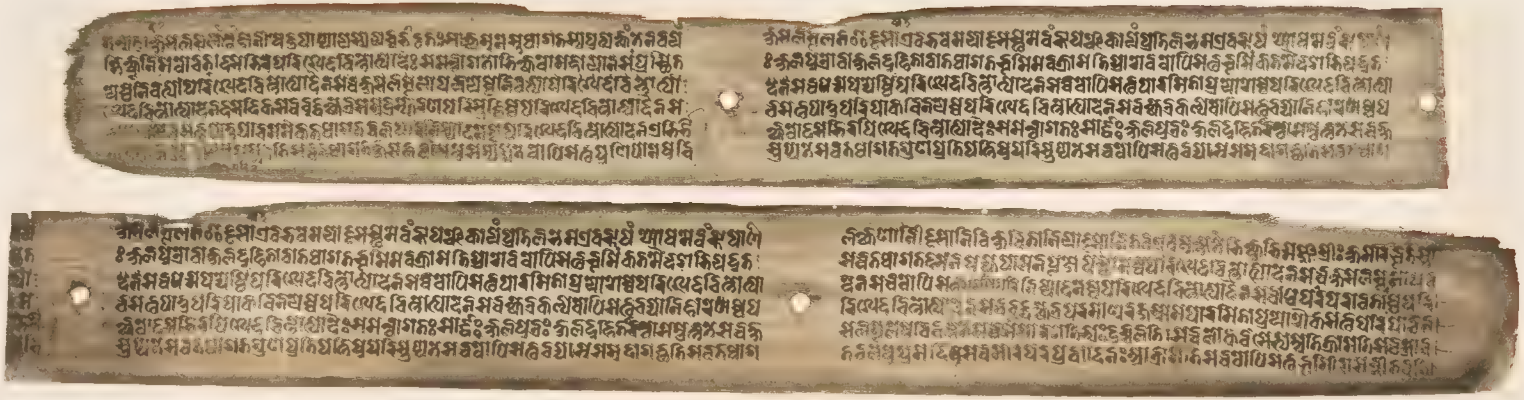
XLIII.



ĀRYA-GAṆḌAVYŪHA.—A.D. 1166.

ROYAL ASIATIC SOCIETY, SANSKRIT, HODGSON 2.

ROYAL ASIATIC SOCIETY. SANSKRIT, HODGSON 2.—A.D. 1166.

THE *Ārya-gaṇḍavyūha*, a work on Buddhistic metaphysics, revealed by Bodhisattva Mañjuśrī on various occasions to the assembled bhikshus and to certain friends of virtue (*kalyāṇamitra*), amongst which latter are some minor deities of the Hindū Pantheon and some saintly personages of local repute, amounting in all to the number of fifty-two, as enumerated in the last section (see Cowell and Eggeling's Catalogue, in the Journal of the R. A. S., new series, vol. viii., p. 3). On palm-leaf, about 22½ in. by 2; 289 leaves, with six lines in a page. Written in Nepāl, by kāyastha Paśupati-sura, in the year 286 = A.D. 1166, in the reign of king Ānandadeva. The colophon, though much faded in one place, is still legible in full when closely examined, and reads thus: *samvat* 286 [in letter-numerals] *śukle* [scil., *pakshe*] *ekādaśyāṃ* [scil., *tithau*] *ādityadi*[*ne*] *parameśvaraparamabhaṭṭāraka-mahārājādhirājaśrīmadānandadevasya vijayarājye kāyasthapaśupatisureṇa likhitaṃ. yathā drishṭeti parihāryam iti.* With the usual acceptation of the Nepāl Samvat era (A.D. 880), and with Prinsep's Tables, this date can be reconciled only on the supposition (applicable likewise to the MS. described in Plate XVI.) that Prinsep's dates (see "Useful Tables," pp. 269, 270) are expressed in Śāka years, and not in those of the Christian era. If so, Ānandadeva's reign would fill up an apparent gap between Rudradeva and Amṛitadeva.

We have selected f. 26*a* for reproduction, because it comprises nearly the whole of one chapter, which is comparatively free from the dreary and meaningless repetitions that so greatly diminish the value of the work as a literary composition. For the sake of giving the chapter in full, a few lines have been added to the transcription at the beginning from f. 25*b*, and two words at the end from f. 26*b*.

*Writing.* The character much resembles that of Plate XXXII., though differing from it in some respects. Each page is divided into 3 columns of nearly equal width, separated by blank spaces, in the centre of which are holes for pegs or strings. The middle column is repeated in the second half of the plate. The leaves are numbered on the verso, with letter-numerals on the left and arithmetical figures on the right (see Cowell and Eggeling's Catalogue, pl. 1, and p. 51, where a facsimile of the date is also given).

*Forms of Letters, etc.* The most striking features in the writing of this MS. are the want of uniformity in the mode of expressing the same or similar combinations of letters, and the neglect of the preservation of those characteristics by which alone some letters can be accurately distinguished from one another. The latter remark applies especially to the single letters *pa*, *ya*, and *dha*; *tha* and *sha*; *cha* and *va* (*ba*). Among the combinations, *ku* closely resembles *kta*; *hṛi* looks like *hya*; and *ru* (with the vowel *u* drawn down on the right hand side of *r*) is somewhat like *bha*. The vowel *u* is generally represented by a diminutive *va* attached to the foot of the letter, as in Bengalī (e.g., *charyasu*, l. 6, col. 2); but in *guṇa* (l. 6, col. 2), and in *sudh* (for *śudh*) and its derivatives (*e.g.*, l. 4, col. 1; l. 6, col. 2), the ordinary Devanāgarī shape is employed. By itself, *u* much resembles the combination *dra*; and the letter *ha* is not unlike either of them, when, as frequently happens, it is only half finished. In combinations like *rsha*, *rva*, the *repha* is somewhat curiously represented by a thin side-stroke merely (as in Mr. Wylie's Dharaṇī inscription, Journal of the R. A. S., new series, vol. v., p. 14). This is the prototype of its Bengālī form when it stands in the second place. In the case of *rma* and *rya*, it takes the thicker form of the original letter; while in *sārddhaṃ* (l. 5, col. 2) and *pramardishu* (l. 6, col. 3), it is the usual hook over the letter. When combined with *ā*, the two together are sometimes very like *ga*. On the other hand, *ga*, when preceded by its corresponding nasal or by *d*, is so strangely distorted as to be scarcely recognisable. The letter *g* takes a peculiarly slender shape, when it is enclosed between the two strokes which form *o*, or preceded by the single stroke which represents *e*. The *e* is usually marked by a top curl only, but is occasionally (*e.g.*, l. 5, coll. 2, 3; l. 6, col. 1) drawn quite down, as in ordinary Bengālī. Some of these varieties may be merely individual freaks of the copyist, as when he substitutes *s* for *ś* (even in *bhumischa*, l. 4, col. 1) or puts *anusvāra* in place of *n* in the accus. plur. masc.; but they must be borne in mind when reading the many strange names which occur in the book, and perhaps also when trying to decipher short inscriptions on coins or stones.

---

[atha khalv ayushman śariputras tair bhikshubhis sārddhaṃ yena mañjuśrīḥ kumārabhūtas tenopasaṃkramyaitad avochat | ime mañjuśrīr bhikshavas tvaddarśanakāmāḥ || atha khalu mañjuśrīḥ kumārabhūto mahatā bodhisatvavikurvitena sārddhaṃ parshanmaṇḍalapramāṇena bhūmimaṇḍalena nāgāvalokitena pratyudāvṛitya tān bhikshūn avalokayām āsa || atha khalu te bhikshavo mañjuśriyaḥ kumārabhūtasya pādau śirobhir abhivandyāñjalīn pragṛihyaitad avochan | anena vayaṃ satpurusha tvaddarśanavandanakuśalamūlena yady api asmāka–]

(L. 1, col. 1) m anyat | kuśalamulaṃ tvaṃ janīshe upādhyayasya yach cha bhavataḥ śakyamunes tathāgatasya pratyakshaṃ tena vayaṃ | (col. 2) kuśalamulena īdriśā eva bhavema yādriśas tvam evaṃrūpaṃ cha kāyaṃ pratilabhema eva[m]rupaṃ ghoshaṃ evaṃrūpāṇi (col. 3) lakshaṇānīdriśāni vikurvitāni yādriśāni tava evam ukte tai[r] bhikshubhir mañjuśrīḥ kumārabhūtas tān

(L. 2, col. 1) bhikshūn idam avochat | daśabhir aparikhedachittotpādaiḥ samanvāgato bhikshavo mahāyānasaṃprasthitaḥ (col. 2) kulaputro va kuladuhitā vā tathāgatabhūmim avakrāmati prāg eva bodhisatvabhūmiṃ katamair daśabhi[r] yad uta (col. 3) sarvatathāgatadarśanaparyupāsanapūjeyasthāneshv aparikhedachittotpādena sarvakuśalamūlopacha-

(L. 3, col. 1) yeshv anivartyāparikhedachittotpādena [*the rest of the line is deleted as an erroneous repetition*] (col. 2) sarvadharmaparyeshṭhishv apari° sarvabodhisatvapāramitāprayogeshv apari° (col. 3) sarvabodhisatvasamādhiparinishpādaneshv apari° sarvā[r]thaparaṃparāvatā [re? *An insertion is indicated, but not carried out on the margin*] shv apari-

(L. 4, col. 1) ° daśadiksarvabuddhakshetrasamudraspharaṇapariśuddhishv apari° sa- (col. 2) rvasatvadhātu-paripākavinayeshv apari° sarvakshetrakalpabodhisatvacharyānihāreshv apa- (col. 3) ri° sarvabuddhakshetra-paramāṇurajassamapāramitāprayogaikasatvaparipāchana-

(L. 5, col. 1) kramena sarvasatvadhātuparipāchanenaikatathāgatachalaparinishpādaneshv apari°. ebhir bhi- (col. 2) kshavo daśabhir ap[ar]ikhedachittotpādaiḥ samanvāgataḥ sārddhaṃ kulaputraḥ kuladuhitāvā samvarttane sarvaku- (col. 3) śalamūleshu vivarttane sarvasaṃsāragatibhyaḥ uchchalati | sarvalokavaṃśebhya atikrāmati sarvaśrāva-

(L. 6, col. 1) kapratyekabuddhabhūmis cha [bhya *is inserted here on the lower margin*] sambhavati sarvatathāgatakuśalavaṃśeshu sampadyate bodhisatvapraṇidhāneshu vi- (col. 2) śudhyate sarvatathāgataguṇa-pratipattishu pariśudhyate sarvabodhisatvacharyasu samudāgachchhati sarvatathāga- (col. 3) tabaleshu pramardishu sarvamāraparapravādinaḥ ākrāmati sarvabodhisatvabhūmīr āsannībhavati [tathagatabhumeḥ | ]

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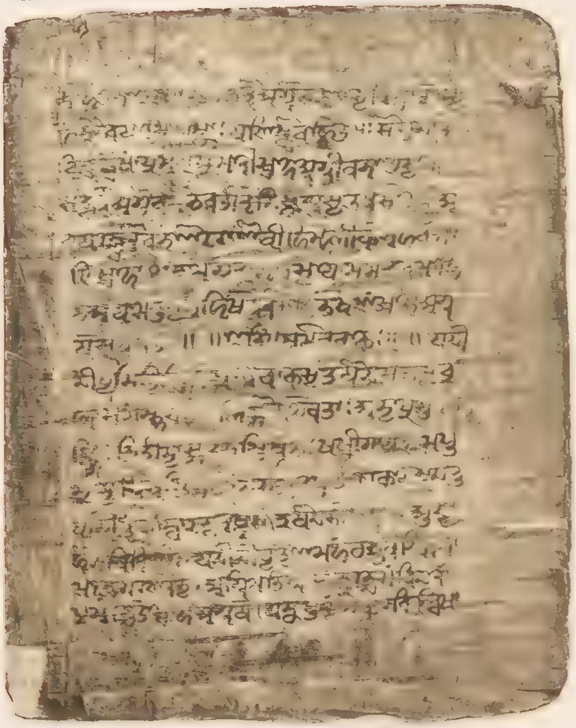
[For the description of this and the following Plate the Committee are indebted to Dr. Haas, of the British Museum.]

XLIV.



MĀNDHĀTṚI, MAHĀRṆAVA.— (XVIth Cent.)

INDIA OFFICE LIBRARY, SANSKRIT 3176.

INDIA OFFICE LIBRARY. SANSKRIT 3176.—[XVITH CENT.]

THE *Mahārṇava*, a treatise on the expiatory ceremonies which must be performed to avert disease in general, as well as all its particular forms. On birch-bark, about 7⅝ in. by 6¼; 410 leaves; 15 to 17 lines in a page. Written in Kashmīr, about the xvith century, by two scribes, in the so-called Śāradā character, to explain which a separate table has been drawn up.

The work consisted of at least forty chapters, for it is imperfect at the end, breaking off abruptly in the middle of the fortieth chapter, f. 401*a*. Of the colophon only two words remain, *iti śrīpaṇḍitaḥ*; and then follows an index with references to the original pagination. It is indirectly attributed to one Māndhātṛi (also spelled Mandhatṛi), the son of Madana. Now it must be to this Madana that another *Mahārṇava* is dedicated, which Professor Aufrecht, in his Catalogue of the Sanskrit MSS. in the Bodleian Library, pp. 276–7, has ascribed to Viśveśvara as its author; and again, if this Madanapala be identical with the author of the *Madanavinoda*, we arrive at the last quarter of the xivth cent. as an approximate date for the composition of the present work. It is divided into two parts, the first of which, comprising chapters 1 to 7, ff. 1*a*—230*a*, treats of *prayaśchitta* (penance) as a religious observance for the improvement of one's future condition; while the second part deals more with the past and present, and aims at "removing the gripe of a particular malady." The former derives its materials chiefly from the Vedas, especially the Yajurveda; the latter from more modern sources, such as the Purāṇas and Tantras. The plate represents f. 14*a*, which is written by the hand of the more careful of the two scribes. The MS. is wrapped in a leather cover, stamped with ornamental designs. For much valuable and interesting information on the subject of Kashmīrian birch-bark and paper MSS. the reader is referred to Dr. Bühler's Report, printed in the Journal of the Bombay Branch of the Royal Asiatic Society for 1877, No. XXXIVA, Vol. XII, pp. 29–33.

In the following transliteration, the passages within inverted commas are quotations from Vedic literature, the numerous mistakes in which must be rectified by comparison with the printed texts. Other errors are corrected within brackets.

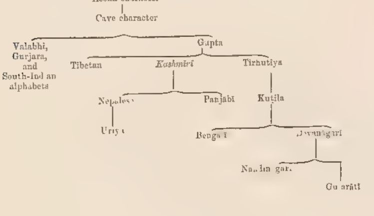
---

(1) Svāhā varuṇaya. 12. "tvan no agne varuṇasya vidvān devasya
(2) heḍo vayāsisīshṭhāḥ yajishṭho vahnitamaḥ śośuchāno
(3) viśvā dveshāṃ pramumugdhi amān svāhā agnīvaruṇābhyām.
(4) sa tvan na◡ agne vamo bhavatī nedishṭho asya ushasau vyashṭau a-
(5) vayañjva no varuṇo rarāṇo vīhi mṛiḷīkaṃ suhavo na e-
(6) dhi" [*Taitt. Saṃh.* II. 5, 12, 3 *and* 4] svāhā 20 "tvam agne amavāvasyāyām amardana sābi-
(7) bha ayāsan tavyam uhishe yan no dhehi bheshajaṃ" [*Taitt. Brahm.* II. 4, 1, 9] svahā agna-
(8) ye śrūyase [*read* śreyase] 21. iti prathamo [']nuvākaḥ. yadī-
(9) dipyam [*read* yad adīvyan] iti dvitīyānuvakasya trayodaśarchasya bra
(10) hmā svayambhū ṛishiḥ liṅgoktā devatāḥ ādyā prastarapa-
(11) riktiḥ dvitī[yā]dyāś chatasras trishṭubhaḥ shashṭhī gāyatrī sapta-
(12) myādyās tisras trishṭubhaḥ daśamy anushṭubh ekādaśya [*corrected into* °daśī] chatu-
(13) shpadoshṇik dvādaśy anashṭup [*read* anu°] trayodaśī trishṭup ājya-
(14) home viniyogaḥ "yadidīvya triṇam ahaṃ babhūva ditsan vā
(15) sañjagara janebhyaḥ agnim atismād indrañ cha saṃvidānau
(16) pramuñchatāṃ" svāhā agnaye "yad dhastābhyāṃ chakara kilvishā-" [*Taitt. Ār.* II. 4, 1]

---

NOTES ON THE TABLE OF ŚĀRADĀ CHARACTERS.

The alphabet, as we have it before us in this MS., is of an eclectic nature, exhibiting side by side the characteristic features of Sanskrit writing as developed in different centuries and provinces. In some cases it carries us as far back as the first known specimens of distinct Sanskrit letters, while in others such as the characters for *ga* and *la*, which are probably mere intruders—it touches the latest stage of Devanāgarī writing. But taking it as a whole, it stands in about the middle of the successive evolutions through which the alphabet has gone from the time of the Aśoka inscriptions, two centuries and a half B.C., to the consolidation of the Devanāgarī character, about nine centuries ago. In this position it forms an important connecting link, which greatly helps us in understanding the affinities, and derivation from one another, of the various modes of writing prevalent in different parts of India. Their mutual relationship will be best shown by the following pedigree.




By grouping them thus, it becomes easy to recognise the continuity of the changes, the similarity of the different aspects, and the tendencies towards particularisation which prevail in each group. For our present purpose we leave out of account, firstly, the Western group, descended from the Cave character, with its various ramifications, so well defined in Dr. Burnell's South-Indian Palaeography; secondly, several alphabets which are exclusively used for other languages than Sanskrit, such as Panjābī, Urīya, and Gujarātī; and, thirdly, the Nandināgarī, as being a mere deterioration of the Devanāgarī in the hands of illiterate people. The rest we arrange in parallel columns, and in these the existence of a letter in the same (or nearly the same) form as that of the Śāradā alphabet is indicated by a small stroke. The Aśoka character is exhaustively treated in A. Cunningham's Corpus Inscriptionum, vol. i. For the Cave character one may consult the Journal of the Bombay Branch of the Royal Asiatic Society, particularly vol. ii., p. 1, and vol. iii., pt. 2, p. 213. Of the Gupta character the best known specimens are the Allahabad, Kuhaon, and Bhitari pillars, explained in the Journal of the Bengal Branch of the Royal Asiatic Society, vols. vi. and vii. For the Tibetan character see Csoma de Körös's Grammar, p. 20, and the Journal of the Bengal Branch of the R. A. S., vol. vii., p. 39. What we understand by the Tirhutīya character may be learned from the inscription described in Colebrooke's Essays, vol. ii., p. 247 sqq., and from another described in the Journal of the Bengal Branch of the R. A. S., vol. vi., p. 868. The Kuṭila character is best represented by a facsimile in A. Cunningham's Archaeological Survey, vol. i., p. 352. The Nepālese character, as well as various kinds of Devanāgarī, have been made known in several plates published by our own Society. Of the Bengālī character the specimens in Rājendralāla Mitra's Notices, vol. iii., may suffice. The following, then,

is a statistical table of the occurrence of the Śāradā letters in these other alphabets.

| | Aśoka | Cave | Gupta | Tibet. | Kashm. | Tirhut. | Nepāl. | Kuṭila | Beng. | Devanāg. |
|---|---|---|---|---|---|---|---|---|---|---|
| a | | | | | — | — | | — | — | — |
| ā | | | | | — | — | | | | |
| i | | — | — | | — | — | — | | | |
| u | | | — | | — | — | — | — | — | — |
| ṛi | | | | | — | | | | | |
| e | — | — | — | | — | — | | - | | — |
| ai | | | | | — | | | — | | — |
| o | | | | | — | | | — | - | |
| au | | | | | — | | | | | |
| k | | | | | — | — | — | | | |
| kh | | | | | — | - | — | | | |
| g | | | | | - | — | | | | |
| gh | | — | — | | — | — | | | | |
| ṅ | - | — | | | | — | | | | |
| ch | | | | | - | — | | | | |
| chh | — | — | — | — | — | | | | | |
| j | — | — | — | | — | | | | | |
| ñ | — | — | | — | | — | | | | |
| ṭ | - | — | | — | - | — | | — | | — |
| ṭh | — | - | — | | — | | | — | | |
| ḍ | | | | — | — | | | | | |
| ḍh | | — | — | | — | — | - | | | |
| ṇ | | | | | — | — | | | | |
| t | | | | | — | | | | | |
| th | | | | | — | | — | — | | |
| d | | - | — | | — | — | | — | | |
| dh | — | — | | | — | | | — | | |
| n | | — | — | — | — | — | | — | | |
| p | | | | - | - | — | | | | |
| ph | — | | — | — | — | — | | | | |
| b | | | | | — | | — | — | | |
| bh | | | | | — | — | — | — | | |
| m | | | — | — | — | — | | | | |
| y | | | | | — | — | | | | |
| r | — | — | | | — | — | — | | | |
| l | | | | | — | | — | — | | - |
| v | | | | | — | — | — | — | | — |
| ś | | | | | — | | | | | |
| sh | | — | | | — | — | | | | |
| s | | | - | | — | — | | | | |
| h | | — | | — | - | — | | - | | |

Observe the thickening of the lower end of *a* in Nepāl. and Beng.; and the additional curl by the side of *ā* in the Cave character, corresponding to that at the foot in Kashm. and Tirhut. The form of *ū* is derived from *u* according to the analogy of *ā* from *a*, from Kashm. onwards. The figure for *ṛi* is merely an enlargement of its form when attached to another letter.

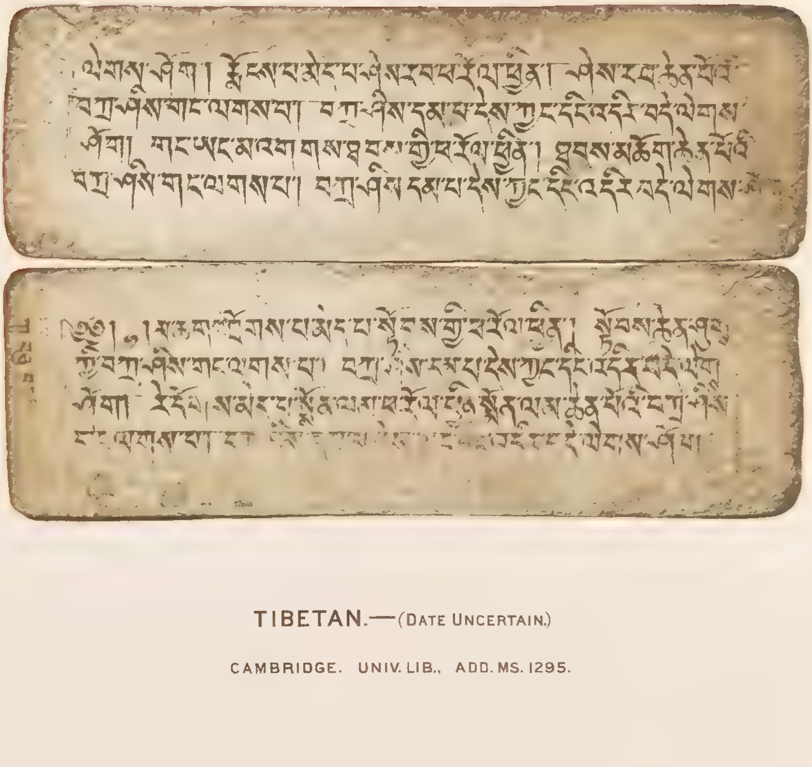
In looking over the compound characters, we are struck at first sight by the variety of means which are often employed for the same purpose on the one hand, while on the other hand the same sign sometimes does service for two or three different letters. But in comparing these methods with those followed in other alphabets, we can generally discover a historical reason for the apparent irregularities, as we shall try to show in the following short sketch.

Of the three devices for marking *ā*, nos. 1 and 2 will be found in Aś., Cave, Gupta, and Tirhut.; 5 and 6 in the same; 3 and 4 from Kuṭila onwards. The figures for *i* and *ī*, 7–9, are drawn down to the line in this way for the first time in Kashm. and Tirhut., and continue so in all the later alphabets. The marking of *u* in 10–15 is likewise more modern; that in 16–23, 25, and 26, as well as that in 24, 27, and 29, are both found in Nepāl. and Beng. For *ru* a character similar to that in 28 occurs in Nepāl. The sign for *ū* in 30–35 is the same as that for *u* in Tirhut.; while in 36–39 Kashm. and Tirhut. agree, and a similar contrivance to that employed in 40 and 41 is extant in Tirhut. and Beng. The form of *ṛi* in 42–44 has its counterpart in Nepāl.; in 45–52 it exhibits the Tirhut. and Beng., as well as the Nepāl., practice. *E* and *ai*, 53–57, are differently treated in the older alphabets and in Tirhut., though in the latter the practice varies between the old and the new method. *O*, 58, betrays its descent from the older Gupta form, derived from the Aśoka, while the similarity to the modern Panjābī is complete in this respect. In all the older alphabets it bears traces of its origin from a combination of the two elements for *e* and *ā*. In Kashm. alone these traces have vanished, and therefore it can form its *au*, 59–61, by the fresh addition of the sign for *ā*.

*K* in 62–68, 70, 71, and 73, with its waving tail, is the precursor of the later Devanāgarī form. That the same sign can be employed to represent the attached form of *th* in 117–119 is without a parallel in the other alphabets. The form of *ñ* in 82 and 83 is still distinctly traceable in Beng. *Ṭh* in 88, 89, and 203, is in no way distinguishable from *dh* in 22, 120, and 124. The lower end of this ligature finds its parallel only in the Cave writing, in which, however, it constitutes part of the simple character for the lingual nasal. *Ñ* in 80, *ṇ* in 92–94, and *l* in 100, seem to differ only accidentally from one another. *T* in 62, 68, 96, 97, and 113–115, may be compared with Beng. in similar combinations; but in the Kashm. and Nepāl. alphabets it also closely resembles one of the signs for attached *u*, so that *ku* and *kta* are absolutely identical. *N* in 22, 106, 113, and 127–130, is very like the form of *r* in 164–167, etc. In 24 and 132 it does not materially differ from *r* in 174–188. In 55 alone it is true to its origin. *Ph* in 136 comes near to the Nepāl. form in the same connexion. *Y* in 137–153, 155, and 156, finds parallel treatment in Cave and Gupta, as also in Tirhut. and Nepāl. *R* in 157–159 and 161–173 has its prototype in the small horizontal line which crowns such combinations in the Cave, Gupta and Tirhut. characters; only here it is put under the horizontal top-line instead of over it, as it is in those alphabets. In 174–188, as second in a combination of consonants, it is like the *u* of Bengālī MSS. In 41 it is shaped as in Beng. in all such cases. The same sign in Tirhut. sometimes represents *r*, sometimes *u*. The explanation is perhaps supplied by the Cave character, in which a full curve under the line takes the place of *r*, while a slight curling of the downward stroke in the same place supplies the sign for *u* (compare our *u* in 19 and 20, and the straight prolongation of the downward stroke in the Aśoka alphabet). In 92 and 154, *r* completely coalesces with the following *ṇ* and *y* into an indissoluble unity. *V* and *b* are hardly distinguishable, and in that respect resemble Nepāl. and Beng. *Ss* and *hm*, 211 and 212, find their match in Tirhut., in respect of continuing the second character on the downward stroke of the first. The *jihvāmūlīya* in 214–217 occurs in a similar form in the inscriptions of Jhālrāpāṭhan (Indian Antiquary, vol. v., p. 181), and in Veṅgi inscriptions (cf. Burnell's South-Indian Palaeography, and Ind. Antiq., vol. v., p. 69). The *virāma* in 223 and 224 is unique, unless we may compare it with the Bengālī sign for *t* unaccompanied by a vowel.

In conclusion, a few words on the origin and name of the Devanāgarī alphabet, concerning which there has always been much doubt (cf. Colebrooke's Miscell. Essays, vol. ii., p. 27, and Burnell's South Indian Palaeography, 2nd ed., p. 82). Any one who will take the trouble to follow the development of the Sanskrit alphabet in the order proposed above, must admit that the Devanāgarī cannot but stand last in the series, because it presupposes all the other changes before it came itself into existence. That this took place much earlier than the xth cent. there is hardly sufficient evidence to show from inscriptions with a reliable date. Two of the earliest of these are dated A.D. 1008 and 1083 (cf. Bombay Journal, vol. i., p. 216; Indian Antiq., vol. i., p. 80); while the inscription in the Bombay Journal, vol. ii., pt. 2, p. 371, dated A.D. 753, may, if correctly traced, be taken as a specimen of the transition from the older character to the Devanāgarī. The most striking features of this latest alphabet are the fixed uniformity of the means employed for the same purpose, and the studied regularity and symmetry displayed in its forms. It is not too much to say that, in both respects, it stands perfectly alone among all the varieties that have been developed from the one common source. There are, no doubt, different modifications of the character, but no one writer would probably indulge in a mixture of these in the same pages; and as to the second point, viz. its general appearance as a mere form of writing, everybody must recognise in it a decided effort of that professional penmanship which is so highly valued in the East. Looking at it in this light, it can scarcely be thought too bold to propose a new explanation of the name of *Nāgarī* from the Marāṭhī word *nāṅgara* or *nāgara*, originally meaning "a plough" (Sansk. *lāṅgala*, Prākrit *ṇaṃgalaṃ*, Hem. i. 256), and then "a pen with a coarse, broad nib." The term *Devanāgarī*, which is nowhere found in the extant literature, seems to be merely a colloquial adaptation of the Hindust. Marāṭhī word *dīwān-girī*, "the business of courts," to designate the ornamental character employed in official documents and addresses to the ruling power. *Nandināgarī* would, in that case, be nothing but a nickname for the writing of dunces and illiterate people, *nandi* and its compounds meaning "a blockhead or illiterate lout." The fact that Al-Bīrūnī seems to speak of Nāgarī alphabets would not militate against an etymology from the popular language, since according to Reinaud, Mémoire sur l'Inde, p. 306, he also gives us the *bhāshā* expression for "book," viz. *pothī*, Prākrit *potthao* (Hem. i. 116). The Sanskrit word *nāgara* has had the misfortune to be saddled, in the course of time, with a host of meanings that apparently have nothing to do with Sanskrit, as a reference to Roth and Böhtlingk's Dictionary will show; so that, after all, we need hardly hesitate to find in the name of this alphabet another instance of mongrel dialect.

XLV.



TIBETAN.—(DATE UNCERTAIN.)

CAMBRIDGE. UNIV. LIB., ADD. MS. 1295.

## Plate XLV.—Tibetan.

Cambridge. University Library. Additional MS. 1295.—[Date uncertain.]

A WORK entitled *'phags pa bkra shis brtsegs pai mdo* (pronounced *Phag pa ṭa shi tseg pai do*), which is a translation into Tibetan of the Sanskrit *Ārya-maṅgalakūṭa-sūtra*, or "the Sūtra of the peak (summit or pile) of blessings." According to the legend, Buddha was in an apartment of the Maṅgalakūṭa palace, surrounded by 1008 Bodhisattvas, besides gods, demons of all sorts, and men, when Mañjuśrī arose from his seat and begged him to recite a sūtra which should be capable of producing all good and of warding off all ill. Buddha complied with this request, and recited the Maṅgalakūṭa-sūtra (Ṭa shi tseg pai do), which is to be used at the building of temples, monasteries, chaityas, fortresses and houses, the writing of books, marriages, the birth of children, funerals and funeral-feasts, etc., etc. The text of the present MS. differs in various particulars from that of two editions, printed at Peking, which are in the library of the Asiatic Museum at St. Petersburg (nos. 339, 340, of Schmidt and Böhtlingk's catalogue). On thick, coarse paper, of native manufacture; about 8⅝ in. by 2⅝; ff. 3–20, 22, and 22* (*nye gnyis gong*), are all that remain of the book; 4 lines in a page. On the age of Tibetan MSS. we have, in the present state of our knowledge, no data for forming an opinion, as the written character closely resembles that used by the native printers at the present day, and it does not appear to be the custom in Tibet to date books. We can only say that this MS. was received from Nepāl in 1875, and that it does not look as if newly written.

*Ruling.* The text is bounded by double side-lines, and lines are ruled for the writing, all in red.

*Writing.* The *Uchhen* or ordinary character (see Asiatic Researches, vol. xvi., p. 418), which is derived from an ancient form of the Devanāgarī, and, like it, written and read from left to right. The letters depend from the ruled lines. The words are separated by small dots on the line; the single perpendicular stroke is used to mark the end of a verse, and the double stroke for the end of a division of the work. The figures at the beginning of the first line of f. 17*a*, as far as the second perpendicular stroke, merely indicate the commencement of a leaf. The leaves are numbered on the recto, to the left; for example, in the plate, f. 17*a*, *ka* b*chu* b*dun*, i.e., "(part, or book, or volume) one, (leaf) seventeen."

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Fol. 16*b*.

(1) leg*s* shog | *r*mong*s* pa med pa she*s* rab pha rol phyin | she*s* rab chhen poi
(2) *b*kra shi*s* gang lag*s* pa | *b*kra shi*s* dam pa de*s* kyang ding 'dir *b*de legs
(3) shog | gang yang ma 'gag*s* thab*s* gyi (*read* kyi) pha rol phyin | thab*s* *m*chhog chhen poi
(4) *b*kra shi*s* gang lag*s* pa | *b*kra shi*s* dam pa de*s* kyang ding 'dir *b*de leg*s* shog

Fol. 17*a*.

(1) [initial sign] ma chhag*s* thog*s* pa med pa stob*s* gyi (*read* kyi) pha rol phyin | stob*s* chhen shug*s*
(2) kyi *b*kra shi*s* gang lag*s* pa | *b*kra shi*s* dam pa de*s* kyang ding 'dir *b*de legs
(3) shog | re dog*s* med pa *s*mon lam pha rol phyin *s*mon lam chhen poi *b*kra shi*s*
(4) gang lag*s* pa | *b*kra shi*s* dam pa de*s* kyang ding 'dir *b*de leg*s* shog

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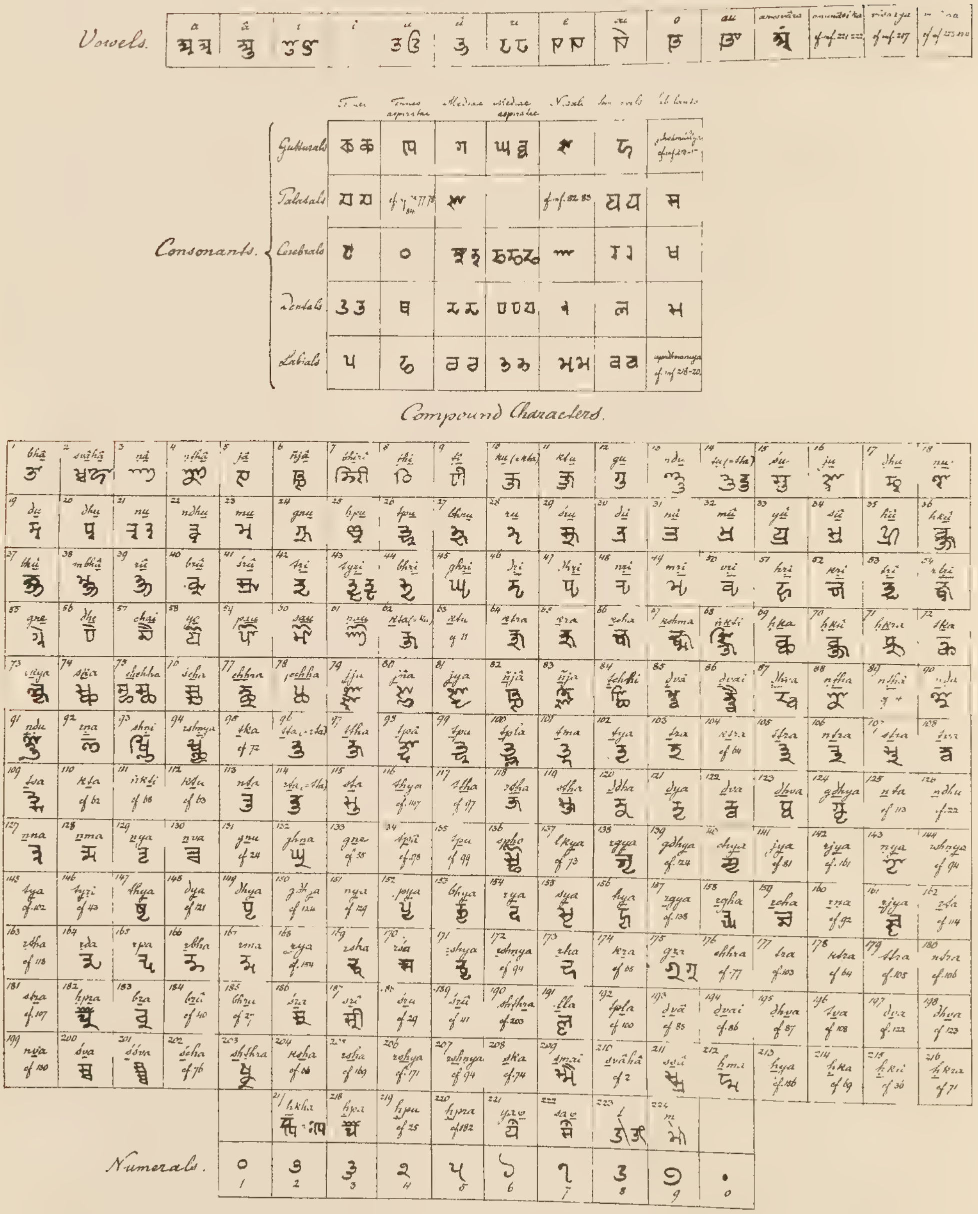
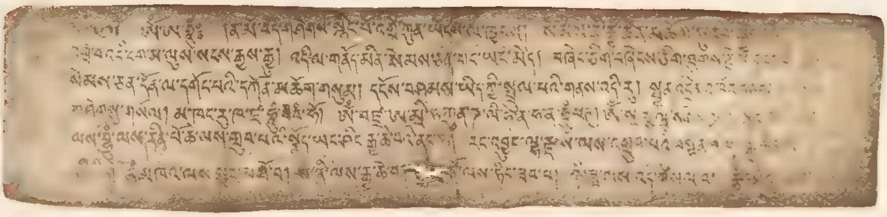
[The Committee have to thank Dr. Schiefner, of St. Petersburg, for his valuable assistance in the description of this and the following Plate.]

## Alphabets of the Sindi Characters.



XLVI.



TIBETAN.—(DATE UNCERTAIN.)

CAMBRIDGE. UNIV. LIB., ADD. MS. 1675.

PLATE XLVI.—TIBETAN.

CAMBRIDGE. UNIVERSITY LIBRARY. ADDITIONAL MS. 1675.—[DATE UNCERTAIN.]

A LEAF from the collection of tracts and fragments numbered MS. Add. 1675, viz., f. 31. On the recto is written, bs*ton phud* b*la mai 'rgyud pa dang rigs 'dzin 'rgyud pai* m*chhod sprin* b*zhug* [read b*zhugs*] *s'ho*, that is, "The cloud of offering of the Ton phud lama (?) tantra and the Vidyādhara tantra," which appears to be the title of the tract. On thin but coarse paper, of native manufacture; about 9½ in. by 2¼; 6 lines in a page. This MS. was received from Nepāl shortly after the one described in Plate XLV.; and, as in that case, we have at present no means of determining its age.

*Ruling.* The text is bounded by double side-lines, but there are no ruled lines for the writing, which is consequently irregular.

*Writing.* The *Uchhen* or ordinary character, less neatly written than the previous specimen. The words (or, in the case of Sanskrit words, the syllables) are separated by dots, and the perpendicular stroke is used as a mark of interpunction. The figure at the beginning of l. 1 merely marks the commencement of the page. The words overlined in the transcription are Sanskrit, though in some cases incorrectly written. This leaf is marked on the recto, where the number usually stands, *e ka.*

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(1) [initial sign] oṁ a hūṁ | namo *b*de *g*shegs *s*nying bo 'gro kun yong*s* la khyabs | sem*s* ni *r*gya chhen *m*chhog tu rab *s*kye*s* te |

(2) 'gro ba 'di dag ma lu*s* sangs *r*gya*s* *r*gyu | 'di la *g*nod min sem*s* chan gang yang med | *b*zheng (*read b*zheng*s*) chig *b*zheng*s* chig thug*s* *r*je*s* *d*bang gi lha |

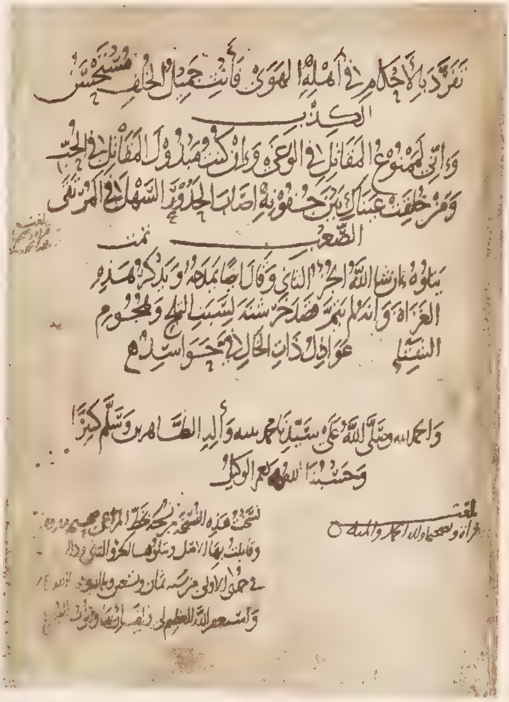
(3) sem*s* chan don la *d*gong (*read d*gong*s*) pai *d*kon *m*chhog *g*sum | *d*ngo*s* *b*shams yid kyi *s*prul pai *g*na*s* 'di ru | *s*pyan 'dren 'khor *b*cha*s* ma lus

(4) *g*shegsu *g*sol | ma khang ru kha dza hūṁ ≡ baṁ ho | oṁ badzra a mri ta kun ḍa li ha na ha na huṁ phaṭ | oṁ sva bha va sog*s* bya'o | *s*tong pai ngang

(5) la*s* bhruṁ la*s* rin po chhe la*s* grub pai *s*nod yang shing *r*gya chhe bai nang tu (*read* du) | rang 'byung lha *r*dza*s* la*s* 'grub pai *b*s*ton ≡ phud *r*gya chhen po

(6) 'di nyid | nam *m*kha la*s* *s*pang (*read d*pang*s*) *m*tho ba | sa zhi (*read g*zhi) la*s* *r*gya chhe ba | [*r*gya *m*]thso la*s* ting zab pa | nyi zla la*s* 'od *g*sal ba | *r*tsi shing la*s*

XLVII.



DĪWĀN OF 'AL-MUTANABBI.—A.D. 1008.

BRIT. MUS., ADD. 19,357.

PLATE XLVII.—ARABIC.

BRITISH MUSEUM, ADDITIONAL 19,357.—A.D. 1008.

THE *Dīwān*, or Collected Poems, of the celebrated poet 'Abu 't-Taiyib 'Ahmad 'ibn 'al-Ḥusain 'al-Mutanabbi' (murdered A.H. 354 = A.D. 965), with the notes of ʻAlī 'ibn Ḥamzah 'al-Basrī. On paper, about 7⅝ in. by 5¾; 222 leaves, some of which, however, are later supplements of different dates. Written by a pupil of ʻAlī 'ibn Ḥamzah 'al-Basrī, and dated in the month of the 1st Ǵumādā, A.H. 398 = Jan. Feb. 1008. The colophon runs as follows.

نَسَخْتُ هَذِهِ النّسخَة من نّسخَة بخَطِّ المراعي (*sic*) صحيحة مقروة وقابلتُ بِهَا الاصل ويتلوها الجزو
الثاني وذاك في جُمدي الاولي من سَنة ثمان وتسعين وثلثماية و . . . . . . . واستغفر اللّه العظِيم لي
ولِقَارِئِهَا واتوبُ اليْهِ ﻫ

See Catal. Codd. MSS. Orientt. qui in Museo Britannico asservantur: pars 2da, codd. Arabicos amplectens, p. 486, no. MLXIX.

This is one of the oldest copies in existence of the Dīwān of 'al-Mutanabbi', and well deserving of collation by any future editor. The plate represents f. 123*a*. See Dieterici's edition, p. ۴۳۸, ll. 16, 19, 23, and p. ۴۶۰, ll. 16, 17. The marginal notes to the right and left are identical, بلغت قراة [قراءة] وتصحيحا ولله الحمد والمنة. They seem to refer to the two collations made, according to the mutilated note on f. 222*a*, in the year 422 = A.D. 1031.

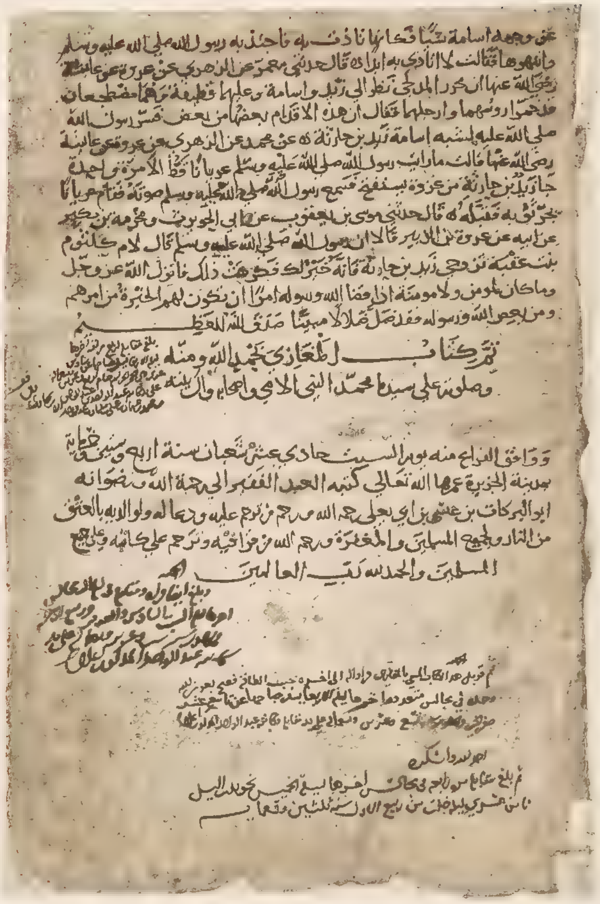
*Gatherings.* Apparently of ten leaves, but not signed.

*Punctuation.* ⊙ and ﻫ at the end of verses and sentences.

*Writing.* A fine, flowing Nashī. The diacritical points are rarely omitted.

*Forms of Letters, etc.* ح ع ز س ص, and occasionally ط د, by way of contrast to خ غ ز ش ض ذ ظ; also ـة (ll. 1, 4) as against ـة; final ى has the points above, ي (ll. 1, 3), though they are sometimes omitted (l. 4); ك and ل are always carefully distinguished in all positions.—Dammah with tenwīn is written ـٌ (l. 8).—Ǵezmah is both open ـ (l. 1) and closed ـْ; observe its use in الهَوَيْ (l. 1) and الوغْي (l. 3), as also over the long vowels (ll. 1, 3). Tešdīd is either ـّ or ـّ. Silah has the old form صل (f. 122*b*, l. 1); but meddah is ـ (l. 8), and is often omitted (l. 9).

XLVIII.


عن وجه اسامة شيئا فتعاتها تاذت به فاجتذبه رسول الله صلى الله عليه وسلم
فانهوها فقالت لا اتاذى به ابدا ه قال حدثني معمر عن الزهري عن عروة عن عائشة
رضي الله عنها ان مجززا المدلجي نظر الى زيد واسامة وعليهما قطيفة من هما مضطجعان
قد خمروا روسهما وارجلهما فقال ان هذه الاقدام بعضها من بعض فسر رسول الله
صلى الله عليه بشبه اسامة زيد بن حارثة ه عن محمد عن الزهري عن عروة عن عائشة
رضي الله عنها قالت ما رايت رسول الله صلى الله عليه وسلم عريانا قط الا مرة واحدة
جا زيد بن حارثة من غزوة يستفتح فسمع رسول الله صلى الله عليه وسلم صوته فقام عريانا
يجر ثوبه فقبله ه قال حدثني موسى بن يعقوب عن ابي الحويرث ومخرمة بن بكير
عن ابيه عن عروة بن الزبير قالا ان رسول الله صلى الله عليه وسلم قال لام كلثوم
بنت عقبة تزوجي زيد بن حارثة فانه خير لك فكرهت ذلك فانزل الله عز وجل
وما كان لمومن ولا مومنة اذا قضى الله ورسوله امرا ان يكون لهم الخيرة من امرهم
ومن يعص الله ورسوله فقد ضل ضلالا مبينا صدق الله العظيم

تم كتاب المغازي بحمد الله ومنه
وصلواته على سيدنا محمد النبي الامي واصحابه وال بيته

ووافق الفراغ منه يوم السبت حادي عشر شعبان سنة اربع وستين وخمسماية
بمدينة الجزيرة عمرها الله تعالى كتبه العبد الفقير الى رحمة الله ورضوانه
ابو البركات بن عثمن بن ابي يعلى رحمه الله ورحم من ترحم عليه ودعا له ولوالديه بالعتق
من النار ولجميع المسلمين والمغفرة ورحم الله من قراه وترحم على كاتبه وعلى جميع
المسلمين والحمد لله رب العالمين

'AL-WĀKIDĪ. KITĀBU 'L-MAGĀZĪ.—A.D. 1169.

BRIT. MUS., OR. 1617.

## BRITISH MUSEUM, ORIENTAL 1617.—A.D. 1169.

THE *Kitābu 'l-Maġāzī*, or History of the Campaigns of the Prophet Muḥammad, by 'Abu 'Abdi 'llāh Muḥammad 'ibn 'Omar 'ibn Wāḳid 'al-Wāḳidī (+ A.H. 207 = A.D. 822). On paper, about 10 in. by 6⅝; 252 leaves. Written at 'al-Ǵazīrah (Ǵazirat 'Ibn 'Omar) in Mesopotamia, by 'Abu 'l-Barakāt 'ibn 'Īsā 'ibn 'Abī Yi'lā, and finished on Saturday, the 11th of Sha'bān, A.H. 564 = A.D. 1169. The colophon is as follows.

تمّ كِتَابَ المَغَازِي بِحَمْدِ اللّهِ ومنّه وصلوته علي سيدنا محمّد النبي الامي واصحابه وال (*sic*) بيته
وَوَافق الفراغ منه يوم السبت حادي عشرّ شَعبان سنة اربع وستين وخمسماية بمدينة الجزيرة عمرها
الله تعَالي كتبه العبد الفَقير الي رحمة اللّه ورضوَانه ابو البركات بن عيسي بن ابي يعلي رحمه الله
من رحم (*sic*) منْ ترحم عليه ودعا له ولوالديه بالعتّق من النار ولجميع المسلمينَ والمغفرَة ورحم الله منّ
قرا فيْه وترَحم علي كاتبه وعلي جميع المسلمين والحمد لله رَبّ العالمينَ

The notes relate to collations of the manuscript executed by 'Abdu 'l-Wāḥid 'ibn 'Abdi 'r-Raḥmān 'ibn Muḥammad 'al-'Arīḥāwī (of Jericho), in the years 924 = A.D. 1518, 926 = A.D. 1520, 929 = A.D. 1523, and 930 = A.D. 1524. They are as follows.

بلغ مقابلة اربع مرات اخرها ليلة الاربعا يسفر صباحها عن سادس عشري ذي الحجة الحرام عام
اربع (*sic*) وعشرين وتسعماية على يد كاتبه عبد الواحد بن عبد الرحمن بن محمد بن عثمان بن
على بن سليمان بن عبد الواحد الاريحاوي . . . . . .

الحمد لله

وبلغ ايضا قراة ومقابلة في ليلة السد (*sic*) مجالس اخرها ليلة السبت السادس والعشرين من ربيع
الاخر من شهور سنة ست وعشرين وتسعماية علي يد كاتبه عبد الواحد المذكور اعلاه

الحمد لله

ثم قوبل هذ الكتاب (*sic*) المسمي بالمغازي من اواله (*sic*) الي اخره بحسب الطاقة فصح بعون الله وحمده
في مجالس متعددة اخرها ليلة الاربعا يسفر صباحها عن تاسع صفر الخيْر من شهور سنة تسع وعشرين
وتسعماية علي يد مقابله وكاتبه عبد الواحد المذكور اعلاه

احمد الله واشكره

ثم بلغ مقابلة مرة رابعة في مجالس اخرها ليلة الخميس نحو ثلث اليل (*sic*) ثامن عشري ليلة خلت
من ربيع الاول سنة ثلثين وتسعماية

This is, so far as we are aware, the only complete copy in existence of this important historical work. It belonged to Mr. T. Preston, Fellow of Trinity College, Cambridge, who purchased it at Aleppo in 1847, and it passed into the British Museum in 1878. The Additional MS. 20,737, also of the xiith cent., contains the first half, viz., as far as Orient. 1617, f. 127*a* (see Catal. Codd. MSS. Orientt. qui in Museo Britannico asservantur: pars 2da, codd. Arabicos amplectens, p. 419, no. DCCCCXVI.). Von Kremer's edition (pp. 1-360), published at Calcutta, comprises about one-third of the whole, viz., as far as Orient. 1617, f. 85 *b*.

*Gatherings.* Of ten leaves, not signed. Catchwords have been added on the last page of each kurrāsah by a later hand.

*Ruling.* On one side, with a dry point.

*Punctuation.* ʘ, or some similar figure, at the end of a sentence or paragraph (ll. 5, 8). The headings of chapters are in a larger character, either wholly or in part.

*Writing.* A somewhat cramped and rather inelegant Nashī. The vowel-points were added partly by the scribe, partly by a later reader.

*Forms of Letters, etc.* The *muhmilah* is rarely marked, chiefly with ح and سٓ. The letter *sīn* frequently appears to have only two strokes, as in رسول (l. 1), موسي (l. 8).—Ḍammah with tenwīn is ــُــ (l. 7).—Ǵezmah is often written with the long vowels *ī* and *u*, and with *'alif maḳṣurah*, as in اتّى, غرثي. The form of silah is somewhat peculiar in the word الله, l. 7.

XLIX.

POEMS OF NIẒĀMĪ, ETC.—A.D. 1410-11.

BRIT. MUS., ADD. 27,261.

## BRITISH MUSEUM, ADDITIONAL MS. 27,261.—A.D. 1410–11.

A LARGE collection of poetical works and scientific treatises, comprising, for example, the poems of Nizāmī, ff. 2*b*–293*a*; select ghazals by twenty-four Persian poets, ff. 313*b*–338*a*; a short treatise on Astronomy, مختصر در علم هيأت, f. 338*b*; a manual of Astrology, روضة المنجمين, f. 376*b*; the الهي نامه of Farīdu 'd-dīn 'Aṭṭār, f. 2*b*, margin; part of the منطق الطير of the same poet, f. 111*b*, margin; an anthology of Persian poets, f. 140*b*, margin; the جام جم of 'Auḥad-i 'Iṣfahānī, f. 424*b*, margin; etc., etc., etc. Paper; about 7¼ in. by 5; 547 leaves, with an average of 25 lines in each page and 60 short lines obliquely in the margins. Written by two scribes, Muḥammad 'al-Ḥalwā'ī, محمد المشتهر بالحلوائي, f. 110*b*, and Nāṣir, ناصر, ff. 376*a* to the end; A.H. 813-814 = A.D. 1410–11; for the Mughal prince Sulṭān Ǵalālu 'd-dunyā wa'd-dīn 'Iskandar, the second son of 'Umar Shaikh and grandson of Tīmūr. He was born A.H. 786; succeeded his elder brother Pīr Muḥammad as ruler of Fārs, A.H. 812; revolted against his uncle Shāhrukh, A.H. 816; was besieged by the latter in Ispāhān, A.H. 817, taken prisoner and delivered to his brother Mīrzā Rustam, by whom he was put to death. His names and titles are set forth in the following inscription, written in white on two richly illuminated pages at the beginning of the volume:

اللهم ايد دولة السلطان الاعظم الخاقان الاعدل الاكرم سلطان سلاطين العرب والعجم ظلّ الله في الارضين قهرمان الماء والطين المواثق بالملك الاكبر جلال الدنيا والدين اسكندر خلّد الله ملكه ،

At the top and bottom are traced in Kūfic characters the words:

اللهم اعزّ الاسلام بدوام دولته وارفع اعلامه بخلود ملكه وابّد على رؤس الانام ظلّ رافته وعلى صفحات الايام رسوم معدلته ،

The plate exhibits the commencement of the astronomical treatise مختصر در علم هيأت, f. 338*b*, composed by Ǵamshīd 'ibn Mas'ūd 'ibn Maḥmūd, surnamed Ǵiyāthu 'd-dīn 'al-Kāshī, one of the astronomers who were employed upon Uluġ Beg's Tables, and the author of سلّم السماء, الزيج الخاقاني, and other works. He died A.H. 819 = A.D. 1416.

*Gatherings.* These vary from 2 to 18 leaves, though 8, 10, and 12 predominate. They have no signatures. The single leaves are numbered continuously throughout the volume, and each has its catchword.

*Writing.* A very minute character, but perfectly legible, partly Nas̲h̲ī, partly Nasta'līk.

*Ornamentation.* There are 21 full-page miniatures, some smaller drawings, and a profusion of illuminated headings and borders of exquisite taste and finish.

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[In describing this and the following Plate the Committee have to acknowledge the valuable help of Dr. C. Rieu, the Keeper of the Oriental MSS. in the British Museum.]

L.

THE BŌSTĀN OF SA'DĪ.—A.D. 1629.

BRIT. MUS., ADD. 27,262.

PLATE L.—PERSIAN.

BRITISH MUSEUM, ADDITIONAL MS. 27,262.—A.D. 1629.

THE *Bōstān* of Muṣliḥu 'd-dīn Sa'dī, written at Agra (Āgrah), and finished on the 26th of the month of the first Rabī', A.H. 1039 = A.D. 1629, by the well known calligrapher Ruknu 'd-dīn Mas'ūd, commonly called Ḥakīm Ruknā. On rich cream-coloured paper; about 15 in. by 10¼; 175 leaves. The colophon, f. 175*a*, is as follows.

بتاریخ روز یکشنبه بیست وششم شهر ربیع الاول از سال هزار وسي ونه در دار الخلافه اکره حماها الله
عن الآفات بدستیاري قلم پریشان رقم کمترین مخلوقات آلهي بنده عاصي کثیر المعاصي حکیم رکن
الدین مسعود الشهیر بحکیم رکنا باتمام رسید ،

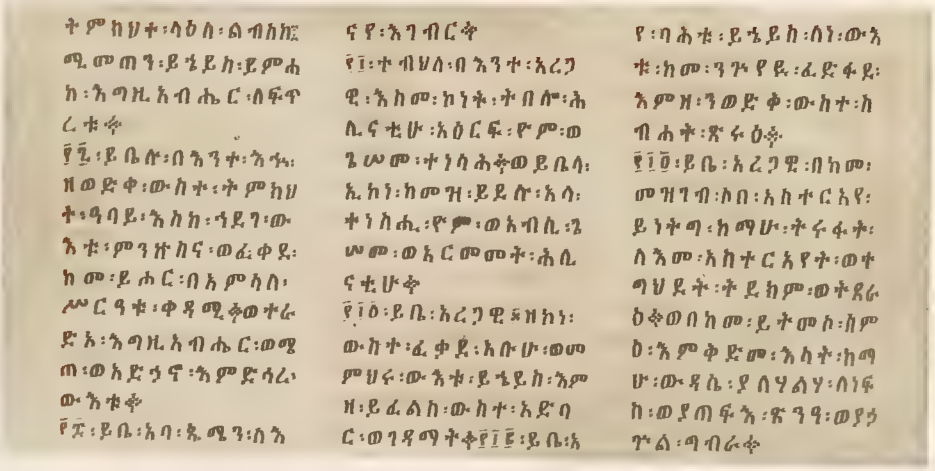
On the first page we read in the handwriting of the late Sir John Malcolm: "This book was purchased at Kermanshah in 1810 by Sir John Malcolm from a Prince of the Zund family, whose eyes had been put out and who wandered as a mendicant over the country his ancestors and relations had so long governed."

For the contents of the plate, f. 168*b*, see Graf's edition of the Bōstān, pp. ۴۲۶ and ۴۲۷, lines 277–284.

*Writing.* A large, elegant Nasta'līḳ. The diacritical points are frequently omitted. Vowels are occasionally added, as in the last line in سُود and عُمر.

*Ornamentation.* Each page is richly gilt between the lines, and enclosed in an illuminated border, the broad outer margins (necessarily curtailed in the plate) being covered with designs of beasts, birds, insects, and flowers, in gold, on various coloured grounds. The covers are also painted on both sides, the designs on the inside being of the same age as the MS., those on the outside more modern. There are also a 'Unwan and ten miniatures, painted in the most highly finished Indian style. The plate represents Zulaikha kissing the hands and feet of Joseph.

LI.



ትምክህተ፡ሳዕለ፡ልብስኪ
ሚመጠን፡ይኄይስ፡ይምሐ
ክ፡እግዚአብሔር፡ለፍጥ
ረቱ።
፻፳፡ይቤሉ፡በእንተ፡እኍ፡
ዘወድቀ፡ውስተ፡ትምክህ
ተ፡ዓባይ፡እስከ፡ኀደገ፡ው
እቱ፡ምንዙስና፡ወፈቀደ፡
ከመ፡ይሖር፡በአምሳለ፡
ሥርዓቱ፡ቀዳሚቅወተራ
ድአ፡እግዚአብሔር፡ወሜ
ጠ፡ወአድኅኖ፡እምድሳሬ
ውእቱ።
፻፳፩፡ይቤ፡አባ፡ጴሜን፡ስእ
ናየ፡እገብር።
፻፲፡ተብህለ፡በእንተ፡አረጋ
ዊ፡እስመ፡ከነቶ፡ተበሎ፡ሕ
ሊናቲሁ፡አዕርፍ፡ዮም፡ወ
ጌሠመ፡ተንሳሕቶወይቤላ፡
ኢክን፡ከመዝ፡ይደሉ፡አሳ
ቀንስሒ፡ዮም፡ወአብሊ፡ጌ
ሠመ፡ወአርመመት፡ሐሊ
ናቲሁ።
፻፲፩፡ይቤ፡አረጋዊ፡፩ዘክነ፡
ውስተ፡ፈቃደ፡አቡሁ፡ወመ
ምህሩ፡ውእቱ፡ይኄይስ፡እም
ዘ፡ይፈልስ፡ውስተ፡አድባ
ር፡ወገዳማት።፻፲፪፡ይቤ፡አ
የ፡ባሕቱ፡ይኄይስ፡ሰነ፡ውእ
ቱ፡ከመ፡ንጉየዩ፡ፈድፋደ፡
እምዝ፡ንወድቀ፡ውስተ፡ስ
ብሐት፡ጽሩዕ።
፻፲፬፡ይቤ፡አረጋዊ፡በከመ፡
መዝገብ፡ስበ፡አስተርአየ፡
ይንትግ፡ከማሁ፡ትሩፋት፡
ስእመ፡አስተርአየት፡ወተ
ማህደት፡ትደክም፡ወትደራ
ዕ።ወበከመ፡ይትመስ፡ሰም
ዕ፡እምቅድመ፡እሳት፡ከማ
ሁ፡ውዳሴ፡ያሰሃልሃ፡ለነፍ
ስ፡ወያጠፍእ፡ጽንዓ፡ወያኀ
ጕል፡ግብራ።

PARADISE OF THE MONKS.—A.D. 1586.

BRIT. MUS., OR. 763.

PLATE LI.—ÆTHIOPIC.

## BRITISH MUSEUM, ORIENTAL 763.—A.D. 1586.

THE work entitled *Gadla 'Abau Ḳĕdūsān*, "Lives of the holy Fathers," or *Nagara 'Abau*, "Discourses of the Fathers," or *Gannata Manakōsāt*, "the Garden (or Paradise) of the Monks," translated from the Greek. On vellum; large quarto, about 14 in. by $11\frac{7}{8}$; 164 leaves, the last of which is blank; 3 columns. Written, according to the colophon, for one Matthew (*àbū-na Mātĕwōs*) in the 25th year of the reign of Sarẓa-Dĕngĕl, and finished on the 25th of Ṭĕḳĕmt, A.M. 7079= A.D. 1579, according to the Abyssinian, or A.D. 1586-87, according to our reckoning. This, however, was the 23rd year of Sarẓa-Dĕngĕl's reign, which began in the spring of 1563. See Wright's Catalogue of the Æthiopic MSS. in the British Museum, no. cclxiv., with pl. iv. The plate represents the upper half of f. 45*b*, containing the anecdotes numbered 107, 108, 110, 111, 112, and 114.

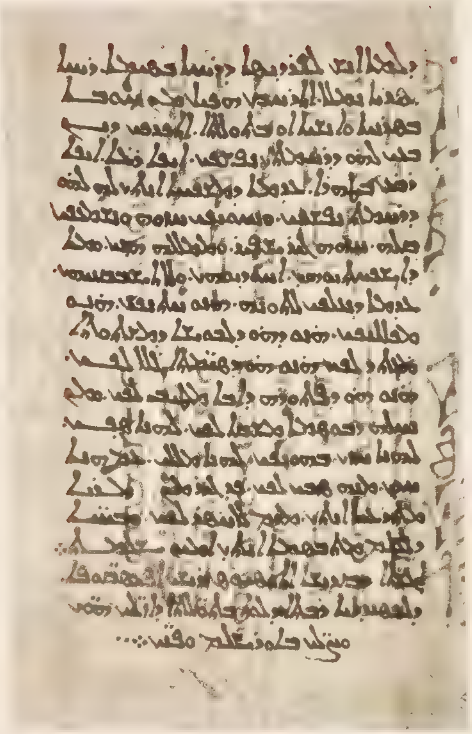
*Gatherings.* Mostly of 10 leaves, signed with Æthiopic numerals (i.e., Greek letters) in the upper left-hand corner of the first leaf. The signatures run from 1 to 13, and then from 1 to 4.

*Ruling.* On one side only, with a dry point, guided by marginal prickings. The columns are bounded by single vertical lines.

*Punctuation.* As in Plates X. and XXIV. In red are written col. 1, lines 5, 6, 14; col. 2, lines 2, 3, 10, 11, and the last half of 14; col. 3, lines 5, 6.

*Writing.* The general character is far more slender and elegant than in the previous century. The angular form of some letters, e.g. 0, has almost disappeared; compare, for instance, col. 1, l. 1, with Plate X., col. 1, l. 14. The syllable *lō* is always written with a connecting line, ሎ (col. 2, l. 3).

LII.



LIVES OF SAINTS, ETC.—A.D. 850.

PALIMPSEST. (VI[TH] CENT.)

BRIT. MUS., ADD. 14,651.

Plate LII.—Syriac.

## British Museum. Additional 14,651.—A.D. 850.

I.

A VOLUME containing Lives of Saints and Martyrs and select writings of several Fathers, namely, Athanasius, Ephraim Syrus, Isaac of Antioch, and Jacob of Batnān or Sĕrūg. On vellum; octavo, about $8\frac{1}{4}$ in. by $5\frac{1}{8}$; 217 leaves, one leaf having been lost. Written by the priest Job and another scribe unnamed, A. Gr. 1161 = A.D. 850. It was conveyed to the convent of St. Mary Deipara, in the Nitrian desert, by the abbat Moses of Nisibis, A. Gr. 1243 = A.D. 932.

The plate, f. 94*a*, exhibits the conclusion of the "Letter of Athanasius, archbishop of Alexandria, to the Virgins who had gone and prayed at Jerusalem and returned," l. 17, ܡܫܠܡܐ ∴ ܐܓܪܬܐ ܕܩܕܝܫܐ ܐܬܢܣܝܘܣ ܩܕܝܫܐ (*sic*) ܐܦܝܣܩܘܦܐ. ܕܐܠܟܣܢܕܪܝܐ (*sic*) ܕܟܬܒ. ܠܘܬ ܒܬܘܠܬܐ ܕܐܙܠ ܗܘܝ ܘܨܠܝ ܒܐܘܪܫܠܡ ܘܗܦܟܝ ∴ ...

*Gatherings.* Mostly of ten leaves, signed with Syriac letters at the foot of the last page. Two or three have twelve leaves, and the last fourteen.

*Ruling.* The text is bounded by faint side-lines.

*Writing.* A good, regular cursive, such as was in use from the viiith to the xth or xith cent. The titles and explicits are rubricated (ll. 17–20).

*Punctuation.* Tolerably full, double as well as single points being used, e.g., ܕܐܬܚܫܒܬܘܢܝ:, l. 8. Diacritical points are abundant, as in ܙܢܝܐ, l. 4; ܚܙܘ ܕܗܘ, l. 10.

*Forms of Letters.* ܣ retains its ancient shape (ܣ), and ܦ is still angular (ܦ). ܐ has usually a slight turn backwards at its lower extremity, when not joined to a preceding letter. Observe the connexion of ܘ and ܬ in the word ܕܚܝܘܬܐ at the end of l. 10.

II.

This manuscript is an example of an early *palimpsest,* and as such requires a second description. In its original state it consisted of at least 109 leaves in large quarto, about $10\frac{1}{4}$ in. by $8\frac{1}{4}$, with double columns, of the vith cent. These formed a large portion of a manuscript of the four Gospels, furnished with the capitula and the Eusebian canons on the margins, a harmony at the foot of each page, and rubrics of lessons. See Wright's Catalogue of the Syriac MSS. in the British Museum, no. dccccxlviii., p. 1103. The plate represents an upper half-page, of which we give the transcription, containing S. Luke, ch. xxiv. 18–21.

*Gatherings.* These were signed with Syriac letters, e.g., ܒ, f. 181*a*; ܟ, f. 31*a*.

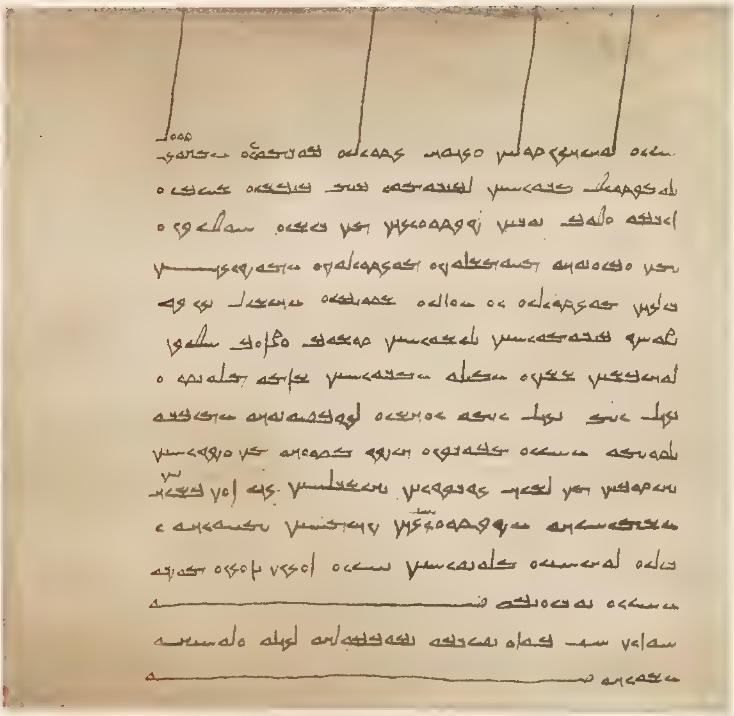
*Writing.* Ancient Estrangĕlā of the finest type.

*Punctuation.* A single point. The diacritical point is also used, as in the word ܐܡܪܝܢ in the last line of the first column.

*Ornamentation.* F. 112 *b* exhibits a cross within an oval nimbus, which was probably once painted of various colours. There is a similar cross, but of smaller size, on f. 216 *a*.

| | | |
|---|---|---|
| (1) | ܗܘ ܒܠܚܘܕܝܟ | ܘܐܫܠܡܘܗܝ |
| (2) | ܬܘܬܒܐ ܗܘ | ܪ̈ܒܝ ܟܗ̈ܢܐ |
| (3) | ܐܘܪܫܠܡ ܕܠܐ | ܘܩ̈ܫܝܫܐ ܠܕܝܢܐ |
| (4) | ܝܕܥ ܐܢܬ ܡܕܡ | ܕܡܘܬܐ ܘܙܩܦܘܗܝ. |
| (5) | ܕܗܘܐ ܒܗ | ܚܢܢ ܕܝܢ ܡܣܒܪܝܢ |
| (6) | ܒܗܘܢ ܒܝܘܡܬܐ | ܗܘܝܢ ܕܗܘܝܘ |
| (7) | ܐܡܪ ܠܗܘܢ | ܥܬܝܕ ܗܘܐ |
| (8) | ܡܢܐ ܐܡܪܝܢ | ܕܢܦܪܘܩܝܗܝ |
| (9) | | ܠܐܝܣܪܝܠ. |

LIII.



SIDRĀ RABBĀ.—A.D. 1735-6.

BRIT. MUS., ADD. 23,600.

## BRITISH MUSEUM. ADDITIONAL 23,600.—A.D. 1735-6.

THE *Sidrā Rabbā* ("Great Book") or *Ginzā* ("Treasury"), the principal religious work of the Mandaites. On thin European paper, about $12\frac{1}{2}$ in. by $8\frac{1}{4}$; 315 leaves, namely, the first or right-hand half (*yammīnā*), ff. 1-234, and the second or left-hand half (*sĕmālā*), which is written, as usual, inversely, ff. 235-315 (or, with separate pagination, ff. 1-81). Written by Yaḥyā Bihrām bar ʼĀdam bar Yaḥyā ʼĀdam for Ḥadath bar Ḳāsim bar Ḥadath, A.H. 1148 = A.D. 1735-6.

The plate, of which we give a transcription in Hebrew letters, depicts the upper half of f. 103*a*. See Wright's Catalogue of Syriac MSS. in the British Museum, p. 1210; Norberg's Codex Nasaraeus, Liber Adami appellatus, tom. i., p. 328, l. 3—tom. ii., p. 2, l. 1; Petermann's Thesaurus sive Liber Magnus etc., tom. i., pars 1, p. 179, l. 14—p. 180, l. 3. The translation which accompanies it, by Professor Noeldeke of Strassburg, is purposely written in such barbarous Latin as best represents the style of the original. The text has some errors, the most important of which have been corrected, in the transcription, from Petermann's edition. To make the sense clearer, it may be remarked that the speaker is the Mandā dī-Ḥaiyē (Mens Vitae, νοῦς ζωῆς); those who are addressed, are the Mandæans; those against whom they are warned, the Muḥammadans, the possessors of worldly power. *ʼAlāhūthā*, אלאהותא, l. 14, is a collective term, meaning all the evil deities, and *Baitā*, באיתא, l. 15, is the whole fabric of the created world.

*Gatherings.* Usually of ten leaves, but not numbered. Each leaf has a catchword.

*Writing.* The peculiar Mandaitic character, a descendant of the ancient Aramaic, with an alphabet of 22 letters, written from right to left. The words are carefully divided by spaces. Contractions are rare, such as ࡖ for די, "who, which"; and סא (ll. 13, 15) for סאכא, "end." In the first line of a page the stroke of the letters ז and ל is usually prolonged to the edge of the upper margin. The present specimen is not a fine one, the characters being rather thin and unshapely.

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(1) [ומן] הייא לאתיתכישלון אכואת כשיליא קאדמאייא דיעתאכשאל
(2) ולאעפשיט עדאיהון לקודאמאי קום רורביא בהיריא
(3) זידקא אטאר ואדון נאפשאיכון מן דיביא האטיפיא
(4) ומן אריאואתא מהאמבלאניא מאכשילאניא דימאנאיכון [read דימינאיכון]
(5) דילכון מאכשיליא יא דיאזליא בשוקיא דיתיביל וכיפה [read וכיפא]
(6) וגאהנא קודאמאיהון [read קומתאיהון] וליבאיהון שבאק אנזאר הטיף
(7) לאתירבון בבניא דיעולא דיעדאיהון בזמא מלאושא
(8) וכול יום וכול [sic] יומא יאתביא לכארסאואתא דימירדא
(9) ולשומא דיהייא מראדפיא תינפא עשאתא מן אנפאיהון
(10) ותישרון [read ותישרילהון] מן לבית כאדפאיון ותיבדלהון [sic] כדי זאן רביתון [read רבותון]
(11) דיבמיהיתא [sic] דנאפשאיכון [corrected into הון] ניתימהון ומהאיתאי [sic]
(12) דיליא לאתיהויא עלאואיהון והייא זאכין וזאכיא מאנדא
(13) דיהייא ואדיאורה ס———————א
(14) האזין הו ראזא וסידרא וקארקאלתא לכולה אלאהותא
(15) דיבאיתא ס———————א

(1) [neve a] Vita delabamini ita ut priores delapsi, qui delapsi sunt
(2) neque extensae erant manus eorum versus me. Surgite magni probatae
(3) justitiae, amovite et liberate vos ipsos a lupis rapacibus
(4) et a leonibus perdentibus, delabi facientibus, qui nonnullos
(5) vestrum delabi faciunt. O, qui ambulant in plateis Terrae, et est incurvata
(6) et inclinata statura eorum, et corda sua deseruerunt, separaverunt, rapuerunt,
(7) ne misceamini cum filiis iniquitatis, quorum manus sanguine inquinatae sunt,
(8) et qui quotidie omni die sedent super thronis rebellionis
(9) et nomen Vitae persequuntur; spirat ignis e facie eorum
(10) et habitat eis inter humeros eorum et facit eis secundum superbiam eorum,
(11) ut percussione ipsorum percutiantur et percussio
(12) mea non sit super eis. Et Vita vincit et vincit Mens
(13) Vitae et socius ejus. Finis.
(14) Hoc est mysterium et liber et deletio omni Divinitati
(15) Domus. Finis.

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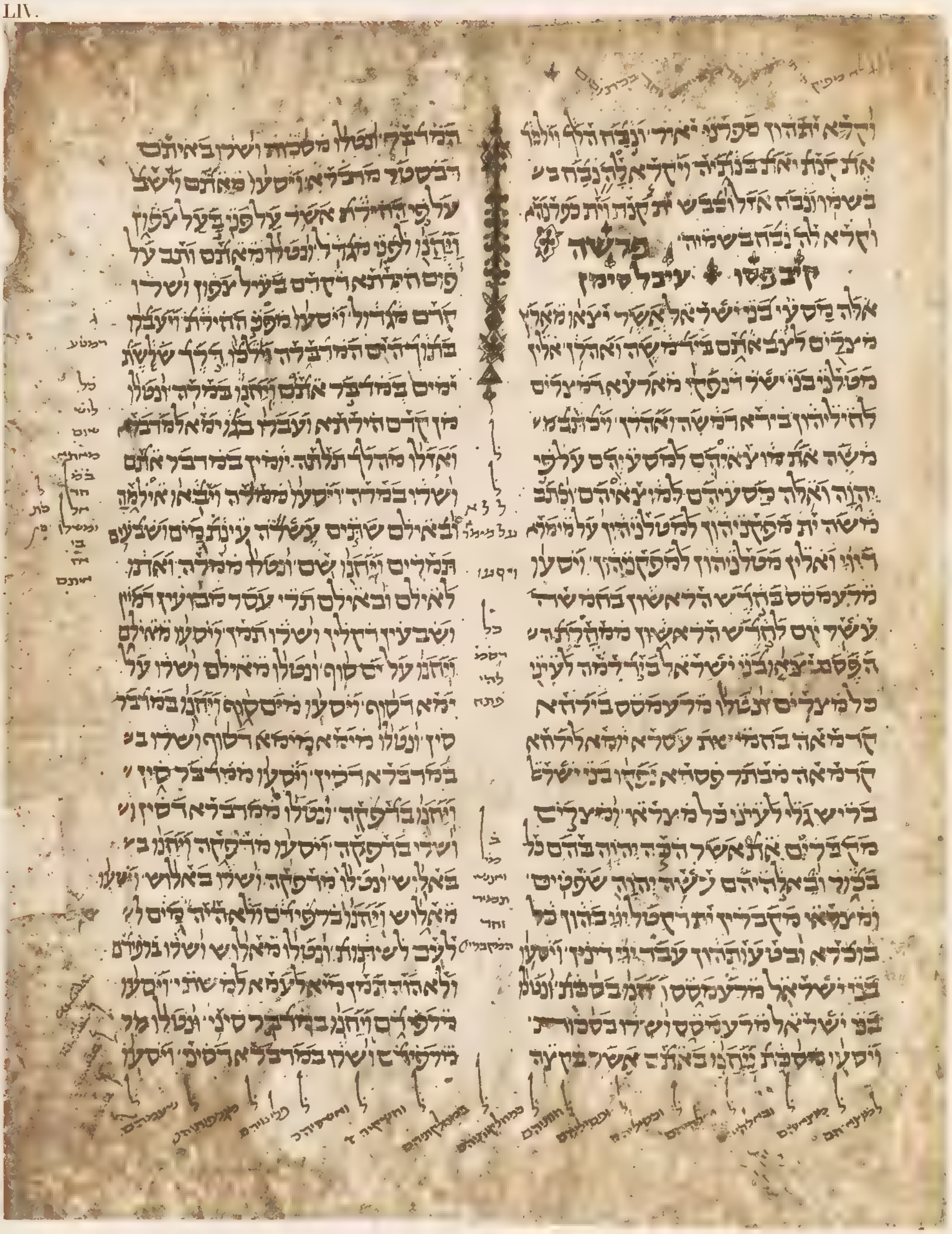
[In describing this Plate the Committee have to acknowledge the valuable assistance of Professor Dr. Noeldeke of Strassburg.]



PENTATEUCH.—(XII$^{TH}$ CENT.)

BRIT. MUS., OR. 1467.

## British Museum, Oriental 1467.—[XIIth cent.]

THE Pentateuch, imperfect, commencing in its present state on f. 12*a* with the last words of Leviticus, ch. xii. 8, וכפר עליה הכהן וטהרה. The Hebrew text is accompanied by the Aramaic (Chaldee) Targūm or translation (the so-called 'Ōnkĕlōs), in alternate verses. Vellum; large quarto, about 14¾ in. by 11¾; 121 leaves (of which the first eleven are paper, and are described below); 2 columns, 27 lines. Written in Babylonia or Persia, about the xiith century.

This manuscript exhibits a superlinear system of vowel-points, both in the text and the Targūm. They were added by the hand of the scribe, and differ in some respects from those of the St. Petersburg codex of A.D. 916 (see Harkavy and Strack's Catalogue, No. B 3, pp. 223 seqq.), as the following table shows, in which for convenience sake the mark *rāpheh* is included.

| Name. | רפה | שוא נע / חטף פתח / חטף סגול | חולם | שורק / מלו פום | קמץ / קמץ חטוף / חטף קמץ | פתח / סגול | צירי | חירק |
|---|---|---|---|---|---|---|---|---|
| Ordinary form. | בֿ | בְ בֲ בֱ | בֹ בוֹ | בֻ בוּ | בָ בֳ | בַ בֶ | בֵ בֵי | בִ בִי |
| Form in the MS. | בׄ | בׂ | בֹ בֹו | בׁ בׁו | בׇ | בׄ | בׄ בׄי | בׂ בׂי |

The accentuation of the text, however, by the same hand, is according to the usual system. At a much later time (in the xviith or xviiith cent.), the ordinary vowel-points were frequently added to the text (but not to the Targūm). Even these, however, differ from the Massōreth; e.g., in Numbers, ch. xvi. 21, the Babylonian form וְאֲכַלֶּה is otherwise vowelled וְאֶכְלֶה (Mass. וַאֲכַלֶּה).

At the end of each of the pericopes or hebdomadal Parshīyōth, the word פרשה is written in large characters; the number of verses in the pericope is added in letters (the word פסוקין being either written in full or shortened into פסו, as in the plate); and a mnemonic sign or word, usually a proper name, is added (in the plate, עיבל). These last frequently vary from the printed Massōreth. The open and closed sections are not marked by the letters פ and ס. The open sections always commence at the beginning of a line. If the text fills up the previous line entirely, one line is left blank; but not otherwise. The closed sections, on the contrary, either run on in the same line, after a blank space; or, in case of that line being wholly or nearly filled up, commence in the middle of the line immediately following.

The text is accompanied by the *Massora Magna* and *Parva*, the former on the upper and lower margins, the latter on the side margins and between the columns. They exhibit the critical apparatus in its earliest form, before the passages of Scripture were written out in full, and before the headings of the rubrics, and the numbers contained in them, were fixed.

The plate represents f. 74*a*, containing Numbers, ch. xxxii. 41 (Targūm)—ch. xxxiii. 15 (the first word of the text, ויסעו). There are, as it accidentally happens, no differences from the Massoretic text in this page; but the Targūm varies in many points from the Rabbinic Bible of 1524. E.g., ch. xxxii. 42, יתהון for יתהין; ch. xxxiii. 1, דנפקו for די נפקו, and so always ד for די; v. 2, מפקניהון for מפקנהון; v. 3, בחמישת, פסחא, מצראי, for בחמשא, פסח, מצרים; v. 8, מן קדם for מן פום; v. 14, הוה for הוו.

At some time during the xviiith cent., this manuscript was repaired by a native of South Arabia, who not only mended many of the torn leaves with paper, but added at the beginning eleven paper leaves, containing Leviticus, ch. i. 1—ch. xii. 8, in two columns, text and Targūm written alternately. Here the Hebrew text has the ordinary punctuation and accentuation (save that *Pathach* is mostly used for *Sĕgōl*), while the Targūm exhibits the superlinear or Babylonian punctuation. At the end of the pericopes there are mnemonic words, not however proper names. There is no Massōreth. That this owner was an Arabic-speaking Jew appears from the fact that on f. 1*b*, col. 1, after giving the Targūm of 'Ōnkĕlōs on Levit. i. 14, he thoughtlessly adds the Arabic translation of the verse as follows: ואן כאן קרבאנה מן אלטאיר צעידה ללה פאליקרّבה (*sic*) מן אלשפאנין או מן פראך אלחמאם. The same is the case in ch. i. 17 and elsewhere, only the Arabic is not given in full.

*Gatherings.* The manuscript originally consisted of 23 quires, of which 21 had five sheets or ten leaves, while the 22nd had four sheets or eight leaves (one of which was cancelled), and the 23d only three sheets or six leaves; making 223 leaves in all. Consequently 11 quires are wanting at the beginning, together with the first three leaves of the 12th quire, or 113 leaves in all. They were signed with letters at the upper right-hand corner of the first page and the lower left-hand corner of the last, and catchwords were added; as may yet be made out, though with difficulty, from the remaining traces.

*Ruling.* On one side only, with a dry point, guided by marginal prickings. Vertical lines bound the text of each column.

*Writing.* The writing, which depends from the ruled

lines, is of the Babylonian or Persian type; whereas the St. Petersburg codex of A.D. 916, though probably written in the same region, is in a pure Sĕphārdī character and inclines more to the Palestinian hand.—The letter שׁ is represented by שׁ, and שׂ by שׂ. The letter פ has sometimes an involved form, פּ לפוף, f. 30 *a*, somewhat like a small פ within a larger one; and we occasionally find a peculiarly shaped, straddling ח, and a retro-curved ל, which are called on the margin ח׳ עקום, f. 93 *a*, and ל׳ עקום, f. 106 *a*. *Daghesh forte* and *lene* are marked in the usual way, but not regularly. For שוא נח there is no sign, and even שוא נע is not indicated in such cases as בְשמוֹ, col. 1, l. 3, מַסעֵי, l. 6, and וַיסעוּ, l. 13, doubtless because it was no longer heard. *Methegh* appears to be unmarked.—To fill up the vacant space at the end of a line, the scribe uses half of a ש (the initial letter of his name), with part of the word that begins the next line; e.g., col. 1, ll. 2, 9, 15; col. 2, ll. 18, 20, 21; more rarely the half ש alone, col. 2, l. 19, or part of the next word alone, col. 2, l. 26. The writer of the first eleven pages also employs a rabbinic ש for the same purpose.—In the Targūm, א at the end of a line has sometimes the cursive form, col. 1, ll. 3, 12; col. 2, l. 9. The contraction of the letters אל occurs in col. 1, l. 19, with somewhat of the Sĕphārdī character. The Sacred Name is expressed by יי (e.g., col. 1, l. 13), the numerical value of which, 26, is equal to that of the letters of יהוה.

*Ornamentation.* At the end of each pericope there are ornaments coloured with red, green, and yellow, one of which is shown in the plate. The words פרשה etc., col. 1, ll. 4, 5, are also variously coloured. The ornamental designs on ff. 33 *a*, 43, 78 *a*, 117 and 118, are more elaborate than elsewhere.—The inverted *nūns* in Numbers, ch. x. 35, 36, are coloured, f. 47 *a*; and so are the words for the mnemonic בִּיָה שְמוֹ, which respectively stand at the beginning of a column, viz., שמר (Deut. xii. 28), f. 95 *a*; מוצא (*ib.* xxiii. 24), f. 106 *a*; and ואעידה (*ib.* xxxi. 28), f. 117 *a*. In each of these cases בִּיָה שְמוֹ is illuminated on the margin; and in the last instance תקון is added, i.e., תקון סופרים, "ordained by the Scribes."

We believe that the date assigned to this manuscript cannot be far wrong. At any rate it cannot be brought down into the xivth cent., because the Targūm on the sacerdotal benediction (Num. vi. 24–26), which was introduced in the latter part of that century, is wanting here.

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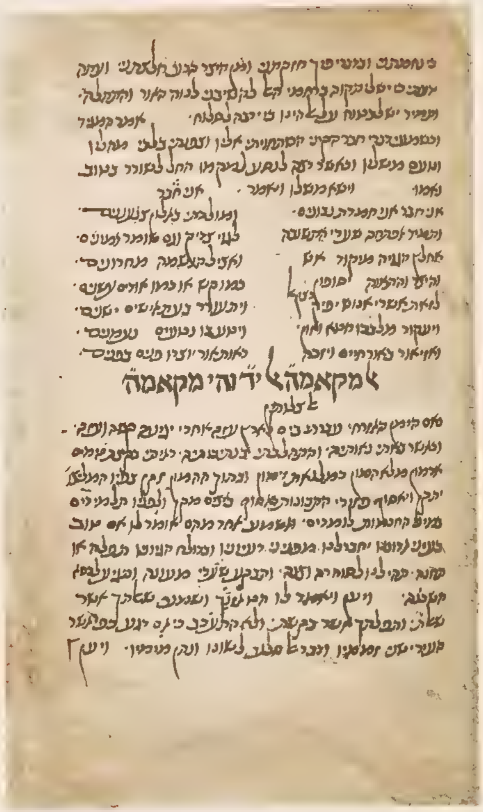
[In describing this Plate the Committee desire to acknowledge the assistance of the Rev. Dr. C. D. Ginsburg and the Rev. Dr. Schiller-Szinessy.]

LV.



SĒPHER TACHKĔMŌNĪ.—A.D. 1282.

BRIT. MUS., ADD. 27,113.

## BRITISH MUSEUM, ADDITIONAL 27,113.—A.D. 1282.

THE *Tachkĕmōnī*, or Maḳāmāt, of Yĕhūdāh ben Shĕlōmōh 'al-Charīzī (אלחריזי, "the versifier"), composed in imitation of the Maḳāmāt of 'al-Ḥarīrī; followed by the *Maḳāmatu 'z-Ziwāǵ* (better known by the name of *Minchath Yĕhūdāh Sōnē han-Nāshīm*) of Yĕhūdāh ben Yiṣchāḳ 'ibn Shabbĕthai hal-Lēvī; the rules of *Shĕchīṭāh* (the killing of animals for food) in Arabic verse by 'Abrāhām bar Yiṣchāḳ bar Mĕbōrākh bar Ya'ăḳōb; and the Chronicle of Moses, *Dibĕrē hai-Yāmīm shel-Mōsheh rabbēnū.* On coarse paper, probably of Spanish manufacture; about 8¾ in. by 6; originally 180 leaves, but the first three have been lost, and two have been subsequently added at the beginning, making at present 179. Written by an Arabic-speaking Jew, named Sĕʿadyāh bar 'Abrāhām, A.M. 5042 = A.D. 1282, according to the subscription in mixed Arabic and Hebrew, f. 168*a*, כמלת בחמד אללה פי נצף מחדש תמוז סנה ה אלאף ומב וכתב סעדיה בר אברהם נע אמן:

As the *Tachkĕmōnī* was composed about A.D. 1218–20, the present is no doubt one of the oldest manuscripts of it in existence. It contains matter not to be found in the early printed editions of Constantinople and Amsterdam, nor even in that by Stern (Vienna, 1854). Kaempf's imperfect text (*Die ersten Makamen* etc., Berlin, 1845) is derived from a copy of this very manuscript. The plate represents f. 52*a*, comprising the end of the thirteenth Maḳāmah and the beginning of the fourteenth, and corresponds with leaf כד *b*, ll. 13–36, of Stern's edition.

*Gatherings.* Of six sheets or twelve leaves. There is only one catchword in the MS., viz., at the foot of f. 83*b* (originally f. 84*b*). The leaves have been numbered with Hebrew letters by a later hand.

*Writing.* African Sĕphārdi in rabbinic characters, rather hurriedly written. To fill up the blank space at the end of a line, the scribe, after the manner of Arabic-speaking Jews, uses indifferently ז or ץ (see the last line) instead of the proper initial of his name, ס.

*Contractions* at the end of a line are indicated, as usual, by a small stroke, as המליצ' (l. 18) for המליצות.

*Corrections.* Letters to be deleted are marked with a dot above and below, as in ll. 7 and 8.

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(1) כי נחמתני ובדברי פיך חזקתני ומן היצר הרע חלצתני· ועתה
(2) ידעתי כי יש לי תקוה ברחמי האל להשיבני לנוה האור והתהלה·
(3) ותמיד יש לבטוח על אלהינו כי ירבה לסלוח· אמר המגיד
(4) וכשמע דברי חבר הקיני השתחויתי אליו וצפנתי בלבי מהליו (*sic*)
(5) וטעם משליו וכאשר רצה לנסע למקמו החל לשורר בטוב
(6) נאמו·      וישא משלו ויאמר·   אני חבר
(7) אני חבר אני חמדת נבונים·   ומולדתי באלון צנעננים·
(8) ותמיד אפתחה שערי התשובה   לגוי צדיק וגם שומר אמונים·
(9) אחלץ הגויה מיקוד אש   ואציל הנשמה מחרונים·
(10) והיצר והתאוה יסופון   כמו קש או כמו אודים עשנים·
(11) לזאת אשרי אנוש יפיק רצון אל   ויתעורר בעת אישים ישנים·
(12) ויעקור מלבבו חטא ואון·   ויטע בו נטעים נעמנים·
(13) ואז יאור באור חיים ויזכה   ראות אור יוצרו פנים בפנים·
(14) المقامة اليد وهي مقامة
(15) الصلوتين
(16) נאם הימן האזרחי עברתי בים לארץ עוה אחרי יגיעה קשה ועזה·
(17) וכאשר באתי נאותיה· והתהלכתי בנתיבותיה· ראיתי בקצת הימים (*sic*)
(18) ארמון מלא המון כמלואת רמון ובתוך ההמון זקן בפיו המליצו[ת]
(19) יתקן ויאסוף פזורי התבונות כאסוף ביצים מקן ולפניו תלמידים
(20) במיני החכמות לומדים· ואשמע אחד מהם אומר לו אם טוב
(21) בעיני אדוננו יחבר לנו מפניני רעיוניו ובדולח הגיוניו תפלה או
(22) תחנה· תהי לנו לסוחרה וצנה· ותבקע שערי מענה ותגיע לכסא
(23) השכינה·      ויען ויאמר לו הט אזנך ושמע שאלתך אשר
(24) שאלת· ותפלתך אשר בקשת· ולא התעכב כי אם רגע כפי אשר
(25) העיר ישני זמזמיו ודבר אל סלע לשונו ונתן מימיו· ויען ץ

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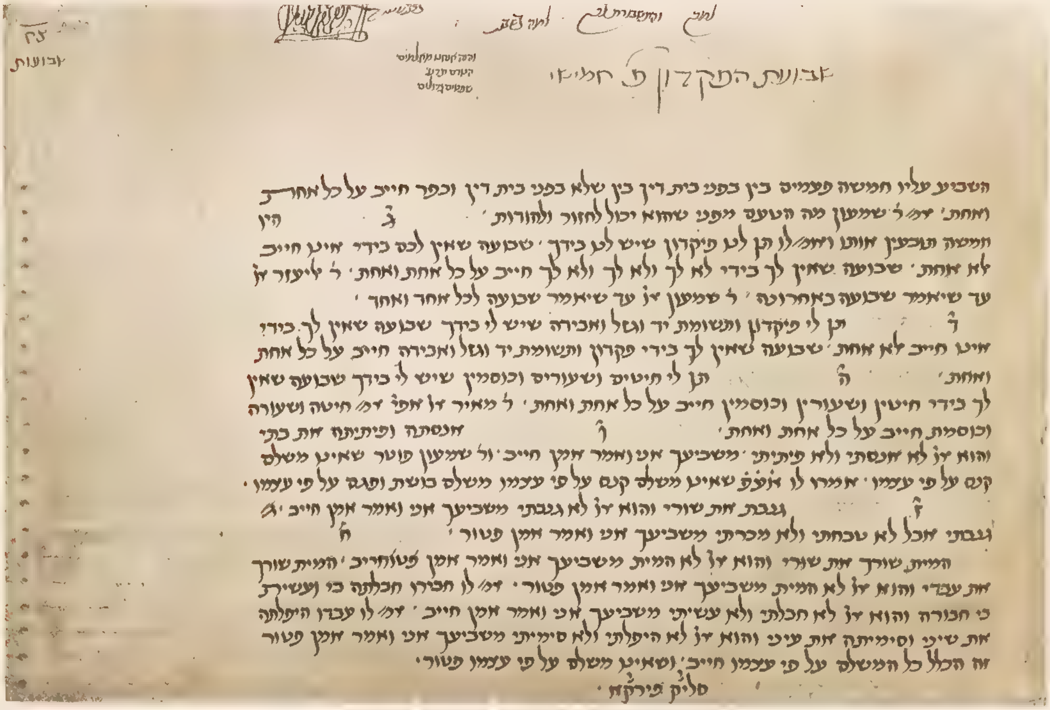
[In describing this Plate the Committee have to acknowledge the assistance of the Rev. Dr. Schiller-Szinessy.]



שבועת הפקדון פרק חמישי

השביע עליו חמשה פעמים בין בפני בית דין בין שלא בפני בית דין וכפר חייב על כל אחת
ואחת׳ אמ׳ ר׳ שמעון מה הטעם מפני שהוא יכול לחזור ולהודות׳ ג׳ היו
חמשה תובעין אותו ואמ׳ לו תן לנו פיקדון שיש לנו בידך׳ שבועה שאין לכם בידי אינו חייב
לא אחת׳ שבועה שאין לך בידי לא לך ולא לך ולא לך חייב על כל אחת ואחת׳ ר׳ ליעזר או׳
עד שיאמר שבועה באחרונה׳ ר׳ שמעון או׳ עד שיאמר שבועה לכל אחד ואחד׳
ד׳ תן לי פיקדון ותשומת יד וגזל ואבידה שיש לי בידך שבועה שאין לך בידי
אינו חייב לא אחת׳ שבועה שאין לך בידי פקדון ותשומת יד וגזל ואבידה חייב על כל אחת
ואחת׳ ה׳ תן לי חיטים ושעורים וכוסמין שיש לי בידך שבועה שאין
לך בידי חיטין ושעורין וכוסמין חייב על כל אחת ואחת׳ ר׳ מאיר או׳ אפי׳ אמ׳ חיטה ושעורה
וכוסמת חייב על כל אחת ואחת׳ ו׳ אנסתה ופיתיתה את בתי
והוא או׳ לא אנסתי ולא פיתיתי משביעך אני ואמר אמן חייב׳ ור׳ שמעון פוטר שאינו משלם
קנס על פי עצמו׳ אמרו לו אע״פ שאינו משלם קנס על פי עצמו משלם בושת ופגם על פי עצמו׳
ז׳ גנבת את שורי והוא או׳ לא גנבתי משביעך אני ואמר אמן חייב׳
גנבתי אבל לא טבחתי ולא מכרתי משביעך אני ואמר אמן פטור׳ ח׳
המית שורך את שורי והוא או׳ לא המית משביעך אני ואמר אמן פטור חייב׳ המית שורך
את עבדי והוא או׳ לא המית משביעך אני ואמר אמן פטור׳ אמ׳ לו חבירו חבלתה בי ועשית
בי חבורה והוא או׳ לא חבלתי ולא עשיתי משביעך אני ואמר אמן חייב׳ אמ׳ לו עבדו הפלתה
את שיני וסימיתה את עיני והוא או׳ לא הפלתי ולא סימיתי משביעך אני ואמר אמן פטור
זה הכלל כל המשלם על פי עצמו חייב׳ ושאינו משלם על פי עצמו פטור׳
סליק פירקא׳

TALMŪD YĔRŪSHALMĪ.— A.D. 1289.

LEIDEN, UNIV. LIB., COD. HEB. SCALIG. 3.

## Leiden. University Library. Cod. MS. Hebr. Scaliger. 3.—A.D. 1289.

THE Talmūd Yĕrūshalmī, or Palestinian Talmūd, imperfect. On vellum; bound in two volumes quarto, the one about 15 in. by $12\frac{1}{2}$, the other about $15\frac{3}{8}$ in. by $12\frac{1}{8}$; 674 leaves (vol. I., ff. 1-370*; vol. II., ff. 371-674). Written by the well known ethical writer Rabbī Yĕchī'ēl ben Yĕḳūthī'ēl ben Binyāmīn hā-Rōphē (the physician), of the family of the 'Ănāvīm, הענוים (de' Mansi or de' Piatelli), at Rome, for Rabbī Mĕnachēm ben Binyāmīn, A.M. 5049=A.D. 1288-89. For a minutely detailed description see Dr. Schiller-Szinessy's Occasional Notices of Hebrew Manuscripts, No. I. (Cambridge, 1878).

This manuscript is remarkable as being one of the four copies used in the printing-office of the Bombergs at Venice in printing the editio princeps of the Talmūd Yĕrūshalmī, A.D. 1523-24. It belonged to Ya'ăḳōb ben Chaiyīm 'Ibn 'Ădōnīyāhū, the most learned Massorete of his time, who sold it to Daniel Bomberg. "Everything," says Dr. Schiller-Szinessy (op. cit., p. 14), "shews that the MS. was actually used in the printing-office. There are numberless smudges of printers' ink throughout the book, and the pages and columns of the printed book are laid out in the MS. partly in the handwriting of the preceding owner (Ya'akob ibn Adoniyyahu) and partly in an Ashkenazic mixed (German and Italian) hand, which, if not that of Yisrael (Cornelio) Adelkind, is in all probability that of R. David פיצקטון, both of whom we know to have been employed by Bombergi as two of the correctors *for*, *and of*, his press." Subsequently the MS. passed into the hands of Jean Hurault de Boistaillé, a member of the Boistaillé branch of the house of Hurault, Counts of Chiverny, who was French ambassador at Venice in 1561-63. His entry of ownership, on the last page of the first volume, runs: "Ex Bibliotheca Jo. Huralti Boistallerii. Emi a bombergo Coronatis xij." The next owner was the famous linguist Joseph Justus Scaliger, honorary Professor at the University of Leiden, who at his death in 1609 bequeathed this and other valuable MSS. to that institution.

The plate represents the upper half of f. 628*a*, in the second volume, being part of the *Sēder Yĕshū'ōth*, tract *Shĕbhū'ōth*, section 5, corresponding to vol. IV., f. 36*a*, col. 1, ll. 8-31, of the editio princeps. On the upper margin, so close to the edge as to have narrowly escaped mutilation by the binder, is the signature of Ya'ăḳōb 'Ibn 'Ădōnīyāhū, "in Sephardic mixed (Rabbinic and current) character," יעקב ן אדוניהו.

*Gatherings.* Of five sheets or ten leaves, except the last, which has six sheets. They are numbered with Hebrew letters on the first and last leaves, and catchwords are also given.

*Ruling.* On one side, with a dry point, guided by prickings on the margin.

*Writing.* The writing, which depends from the ruled line, is in the rabbinic character, in a fine, regular, Italian Ashkĕnāzī hand. The scribe generally fills up a line with a dilated letter (l. 1, ת), or with part of the first word of the next line (l. 13, נ' of נגנבתי), but occasionally with the letters אל, being part of his own name, יחיאל.

THE

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## FACSIMILES OF ANCIENT MANUSCRIPTS.

### ORIENTAL SERIES.

Part V.

EDITED BY WILLIAM WRIGHT, LL.D.,
PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

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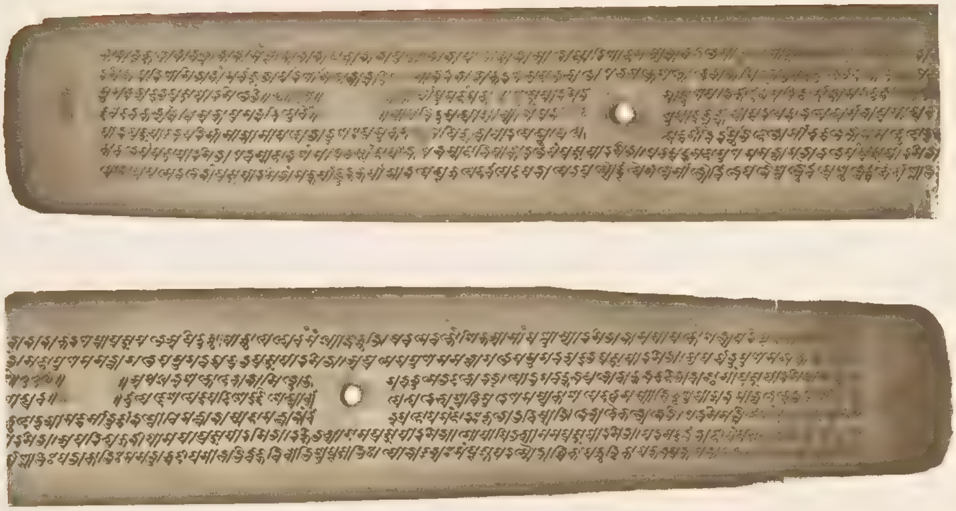
LVII.



ASHṬASAHASRIKĀ—PRAJÑĀPĀRAMITĀ.—(XIII.TH CENT.)

CAMBRIDGE, UNIV. LIB., ADD. MS. 1544.

## CAMBRIDGE. UNIVERSITY LIBRARY. ADDITIONAL MS. 1544.—[XIIITH CENT.]

THE *Ashṭasahasrikā-prajñāpāramitā* (see Plate XVI.). On palm-leaf, about 20⅛ in. by 2⅜; 172 leaves (f. 87 being repeated by error), with seven lines in a page. This manuscript is undated; but according to notes, in a different character and handwriting, on f. 1*a* and f. 171 (172)*b*, it was recited on Wednesday, the eighth day of the first or bright fortnight of the month of Āshāḍha, in the year 492 = A.D. 1372, by certain persons therein mentioned. On f. 1*a* the samvat is expressed in arithmetical figures; on f. 171*b* by numerical words also, *ṣrīnepālasamā-dvi-nanda-jaladhāv* (i.e., 492) *āshāḍhamāsādike pakshe dīptavidhau kare budhadine 'shṭamyāṃ variyoyutā | tejaṣrīparivarttitā bhagavatī mātā hi tāthāgatā prajñāpāramitā samastagaditā ṣrīvālavāgīṣvaraiḥ* |, etc. As these notes are obviously later additions, we shall probably not be far wrong in placing the book itself about a century earlier, in the latter half of the xiiith cent. This is one of the manuscripts purchased by Dr. D. Wright at Kāṭhmāṇḍū. The plate represents f. 33*b*.

*Writing.* Of the same type as Plates XXXII. and XLIII., but with a remarkable slant to the right, which seems however to be the peculiarity of an individual, and not of a period or of a district. Four square spots are left blank in each leaf, in the centre of two of which are holes for pegs or strings. The leaves are numbered on the verso, with letter-numerals to the left, and arithmetical figures to the right.

*Forms of Letters, etc.* Long *ā* is generally expressed by a complete stroke, but sometimes by an incomplete one; the first compound word of l. 1, *nānāvriksha*, furnishes examples of both. At the end of a line, or section of a line, it may be represented by a curl over the consonant, as in *pāramitā*, l. 3, at the end of the second section. Short *i* is indicated by a curved stroke to the left of the consonant, either complete or incomplete, as in *ramitāpariṇamitānām*, at the beginning of l. 2.—Final *m* before a labial is either retained, as in *shaṇṇām p.*, towards the end of l. 1; or changed into anusvāra, as in *kāvateyaṃ p.*, at the beginning of l. 6. It is also retained before initial *v*, as in *nānākaraṇam vā*, about the middle of l. 1.—The elision of an initial short *a*, and usually too its absorption by a preceding long *ā*, are indicated by a curved line, resembling the later Devanagarī *i*, as in *prajñayā 'tra*, at the beginning of l. 5.

*Ornamentation.* The boards are lacquered and painted on the inside with figures of deities, now unfortunately much injured.

---

(1) nanāvṛikshā nānāvallā nānasaṃsthānā nānāpattrā nānāpushpā nānāpālā nānāārohapariṇāhasampannā na cha teshām vṛikshāṇāñ chhāyāyā viṣesho vā nānākaraṇam vā prajñayate api tu chchhāya chchhayety evaṃ saṃkhyāṅ gachchhati | evam eva kauṣika āsāṃ shaṇṇām pāramitānām upāyakauṣalyaparigṛihītānām prajñāpa-

(2) ramitāpariṇāmitānāṃ sarvajñatāpariṇāmitanān na viṣesho na cha nānākaraṇam upalabhyate | evam ukte ṣakro devanām indro bhagavantam etad avochat | mahāguṇasamanvāgateyam bhagavaty adbhutaprajñaparamita | aprameyaguṇasamanvāgateyam bhagavaty adbhutaprajñāpāramitā | aparyantaguṇasamanvagateya-

(3) m bhagavaty adbhutaprajñāpāramitēti ‖ 9 |, 37 ‖ ‖ āryāshṭasahasrikāyām prajñāpāramitā yaṅ [*on the upper margin is inserted* varaṇa]guṇaparikīrttanaparivartto nāma chaturthaḥ ‖ 339 |, ‖ atha khalu ṣakro devānām indro bha- gavantam etad avochat | yo bhagavan kulaputro vā kuladuhitā vā imām prajñāpāramitām abhi ṣra-

(4) ddadhad avakalpa[*on the upper margin is added* ya]n na vimuchya prasannachitto bo |, ‖ dhaya chittam utpādyadhyāṣayataḥ ṣri- ○ ṇuyād udgṛihṇīyād varayed vāchayet paryavāpnuyāt prava | | rttayed deṣayet upadiṣed uddiṣet svādhyā ○ yet parebhyaṣ cha vistareṇa samprakāṣayed artham asyā vivṛiṇuyān manasānvavekshеta yathādhika-

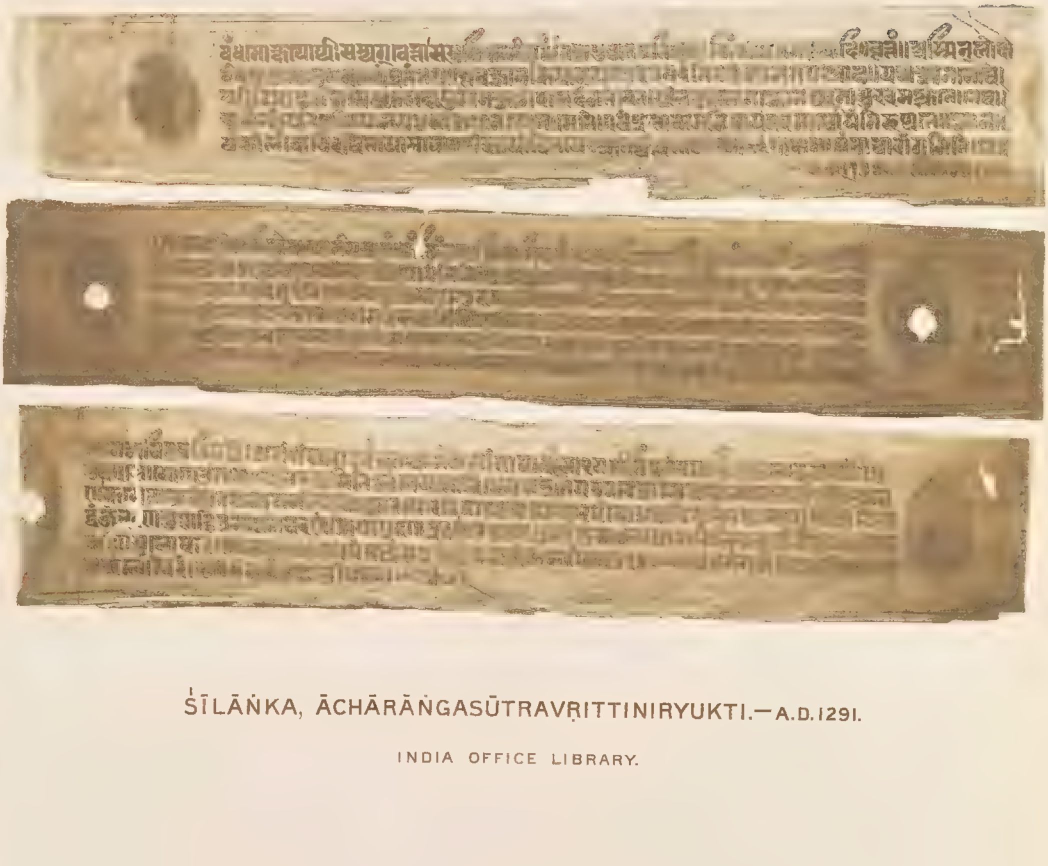
(5) yā cha prajñayā 'tra parimīmānsām āpadyetantaṣaḥ pustakagam api kṛitvā dhārayet sthāpaye- t saddharmachirasthitihetor mā buddhanetrīsamuchchhedo bhūn ma saddharmāntarddhanam bodhisattvanam mahāsattvānāṃ chā nugrahopasaṃhāraḥ kṛito bhavishyati | nityavaikalyeneti | evam iman nirdeṣaṃ ṣrutva evam mahaddhi-

(6) kā vateyam prajñapāramitā evam mahanuṣaṃsa evam mahāpālā evam mahāvipākā vateyam prajñāpāramitā | evam bahumahāguṇasamanvāgata vateyaṃ prajñāpāramitā | aparityajanıyā mayā prajñāpāramitā | rakshitavyā mama prajñāpāramitā | gopāyitavyā mama prajñapāramitā | paramadurlabhā hīyaṃ prajñāpāramitety adhimu-

(7) ñchet | svayam eva chainaṃ prajñāpāramitāṃ saṅkuryād gurukuryān mānayet pūjayed archayed apachāyeta pushpair dhūpair gandhair mālyair vilepanaiṣ chūrṇṇair vastraiṣ chhattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāch cha dıpamālābhir bahuvidhābhiṣ cha pūjābhiḥ | yo vā 'nyaḥ sampūjya parasmai chābdikāya chchhandikāya kulaputrāya vā kuladuhitre vā yāchamānā-

[For the description of this plate the Committee are indebted to Professors Eggeling and Cowell.]

LVIII.



ŚĪLĀṄKA, ĀCHĀRĀṄGASŪTRAVṚITTINIRYUKTI.—A.D. 1291.

INDIA OFFICE LIBRARY.

PLATE LVIII.—SANSKRIT.

INDIA OFFICE LIBRARY. DEPOSITED BY THE BOMBAY GOVERNMENT.—A.D. 1291.

THE *Āchārāṅga* or *Āchārasūtra*, the first of the sacred Aṅgas of the Jainas, in Prākrit, followed by a Sanskrit commentary, entitled *Āchārāṅgasūtravṛittiniryukti*, by Āchārya Śīlāṅka. On palm-leaf; 33 inches in length: 411 leaves, with from two to six lines in a page, according to the natural breadth of each leaf. Written by order of Ratnapāla, the son of Vīrapāla, in memory of his mother, and finished on Monday, the tenth day of the second or dark half of Vaiśākha, samvat 1348 = A.D. 1291. The plate represents the last page of the Sanskrit commentary, f. 411 *b*. The concluding passage of the Prākrit text, referred to early in the Plate, occurs on f. 65 *b* as follows: *sa hu munī antakaḍe tti vuchchaï. imammi loe parato ya dosu vi na vijjaï bandhaṇaṃ jassa kiṃchi vi se hu nirālambaṇe appatiṭṭhite kalaṃkalībhāvae ha vimuchchaï tti* | *vami* | *vimuttī samattā* | *āchārasūtraṃ samāptaṃ*. In the transcription Prākrit quotations are marked by italics. This manuscript is one of those sent to England from Bombay by Dr. Buehler.

*Ruling.* The columns are bounded by side-lines. The holes for pegs or strings are in the centres of the spaces between the lines.

*Writing.* The character is that commonly used in Jaina manuscripts, but, owing to the large size of the letters, they are less liable than usual to be mistaken for one another. Each page is divided into three columns. To the right of the page is the number of the leaf in the ordinary arithmetical figures; to the left, in a peculiar system of numeration, identical in principle with that found in the Buddhistic manuscripts of Nepāl (see the Indian Antiquary for 1877, pp. 42–48). The numbers 621 and 622 in l. 5 are doubtful, no such numeration being previously used to mark paragraphs in the text. Of those at the end of l. 6, the last two (72) are of constant occurrence in the manuscript, in combination with the 7 at the beginning, to mark the commencement and end of the last line of a page, which, owing to the shape of the leaf, is generally shorter than the others.

---

(1) bandhamokshayor yyaḥ samyag vettā sa muni[ḥ] karmmaṇo 'ntakṛid uchyata iti ‖ kiṃ cha ‖ *imammī*tyadi ‖ vṛittaṃ | asmin loke (col. 2) paratra cha dvayor api lokayor na yasya bandhanaṃ kiṃchanāsti | sa nirālaṃbana aihikāmushmikasaṃsāra[ra]hito 'pratishṭhi- (col. 3) to na kvachit pratibaddho 'śarırī va | sa evaṃbhūtaḥ kalaṃkalībhāvāt saṃsāragarbhādiparyaṭanād vimuchyate | bravīmīti pū-

(2) rvavat | ukto [']nugamaḥ | sāṃprataṃ nayās te cha jñānakriyānayayor avataranti | tatra jñānanayaḥ prāha | yathā jñānam evai- (col. 2) hikāmushmikārthāvāptaye ‖ tad uktaṃ | *ṇāyaṃmi giṇhiyavve aginhiyavvaṃmi veva* [*cheva?*] *atthaṃmi* | *jaïyavvam eva ii jo* (col. 3) *uvaeso so ṇao nama* ‖ yatitavyam iti jñāne yatno vidheyaḥ | iti ya upadeśaḥ sa nayo nāmety arthaḥ | kriyāna-

(3) yas tv idam āha | kriyaiva phaladā puṃsāṃ na jñānaṃ phaladaṃ mataṃ | yataḥ strībhakshyabhogajño na jñānāt sukham aśnute | tathā (col. 2) śāstrāṇy adhītyāpi bhavanti mūrkhā yas tu kriyāvān purushaḥ sa vidvān | saṃchintya tā-[*read* nā-]māturam aushadhaṃ hi | kiṃ jñanamātre- (col. 3) ṇa karoty arogam | (*see Böhtlingk, Sprüche,* 6449) tathā *ṇāyammī*tyadi ‖ jñātayor api grāhyāgrāhyayor arthayos tathāpi yatitavyam eveti | kriyaivā-

(4) bhyasanīyeti iti yo nayaḥ | sa kriyānayo nāmeti | evaṃ pratyekam abhidhāya paramārtho [']yaṃ nirūpyate | jñāna- (col. 2) kriyabhyāṃ moksha iti tathā chāgamaḥ ‖ *savvesiṃ pi nayāṇaṃ bahuvihavattavvayaṇi samettā* | *taṃ savvaṇayavisu-* (col. 3) *ddhaṃ jaṃ charaṇaguṇaṭṭhio sahu* ‖ (*i.e., in Sanskrit*, sarveshām api nayānaṃ bahuvidhavartitavyajñanī samyagvettā | tat sarvanayaviṣuddhaṃ yachcharanaguṇasthitaḥ sādhuḥ) charanaṃ kriyā guṇo jñānaṃ tadvān sādhur mokshasādhanayālam iti tātparyārthaḥ ‖ āchā-

(5) ryaśīlāṅkavirachitāyam acharaṭīkāyāṃ dvitīyaḥ śruta[ḥ] skandhaḥ ‖ ‖ | 621 ‖ samāptaṃ chācharāṅgam iti | (col. 2) āchāraṭıkakaraṇe yad āptaṃ puṇyaṃ mayā moksha-[*read* kshā-]gamaikahetuḥ | tenāpanīya-śubharāśim uchchair āchāramārgapra- (col. 3) vaṇo [']stu lokaḥ ‖ ‖ ‖ 622 ‖ ‖ granthagraṃ sahasra-dvādaśa aṅkato [']pi ‖ | 12000 ‖ ‖ maṅgalaṃ mahāśrī |

(6) 7 samvat 1348 varshe vaiśākhava- (col. 2) di 10 some saṅgha° Vīrapālasuta saṅgha° Ratnapālena svamatuḥ śreyorthaṃ śrī āchārāṅgasūtravṛittiniryuktipu- (col. 3) stakaṃ lekhitaṃ | maṅgalaṃ mahāśrīḥ ‖ ‖ ‖ 72

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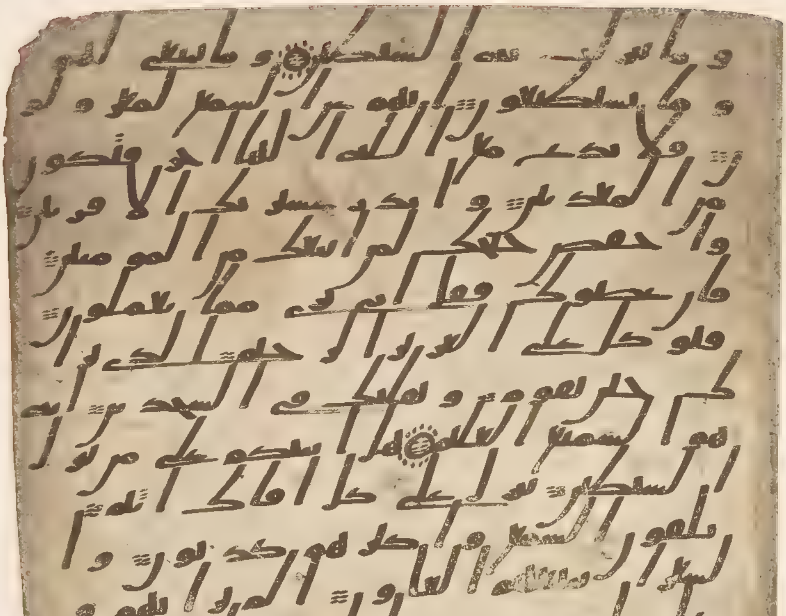
[For the description of this plate the Committee are indebted to Dr. Haas.]



THE ḲOR'ĀN.—(VIIIth Cent.)

BRIT. MUS., ORIENT. 2165.

## BRITISH MUSEUM. ORIENTAL 2165.—[VIIIth CENT.]

THE *Ḳor'ān.* On vellum, about 12¾ in. by 8⅝; 121 leaves. Imperfect at the beginning and end, extending from sūr. vii. 40 to sūr. xliii. 71, with a few lacunae. The easy, flowing style of the writing (so different from the stiff, artificial Kūfī of a later date), the paucity of diacritical points, and the total absence of vowels, all warrant us in ascribing this manuscript to the viiith cent. The sūras have no titles, but these have been generally supplied in red or, less frequently, black ink by a hand of the ixth cent.; e.g., in the plate, l. 17, (*sic*) فاتحة سورة طس النمل وهي اربــع وتسعين اية فيها سجدة. The plate represents f. 77*a*, and contains sūr. xxvi. 210—sūr. xxvii. 4, ان الذين لا يــومنون.

*Gatherings.* Apparently of eight and ten leaves, but without signatures.

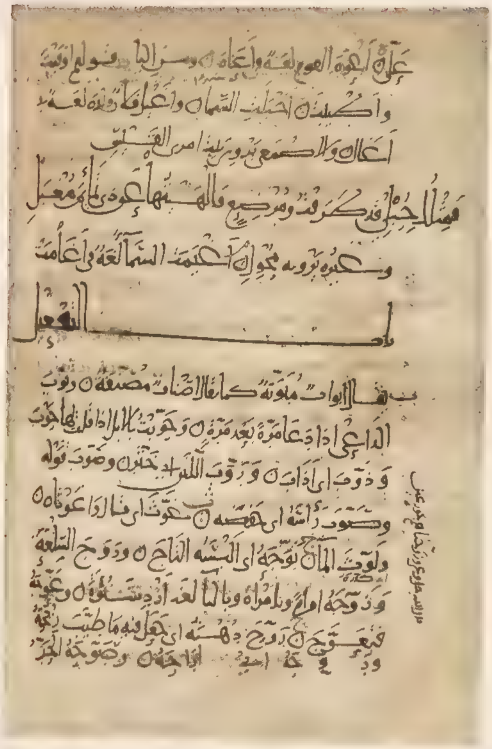
*Ruling.* On one side, with a dry point. There are faint side-lines.

*Writing.* A fine, flowing Kūfī, evidently written *currente calamo.* The diacritical points are in the form of small slanting lines, as in Plate XIX.

*Punctuation.* Small black strokes, usually six in number, arranged in two rows, at the end of each verse. The addition of a red circle and red dots, as in lines 1 and 9, marks larger divisions, for which purpose a figure like ——⊖ is also employed. The seventh parts of the Ḳor'ān have been noted by a later hand in green, ff. 6*b*, 31*a*, 64*a*, etc.

*Forms of Letters, etc.* In ت ث and ي the strokes are placed over or under one another; e.g., l. 3, فتكون; l. 10, اثير; l. 14, الصلحت, for الصالحات. The triangular arrangement of ث also occurs, e.g., on f. 19*b*. In ش they are placed side by side, one over each apex (see Plate XIX.). Initial غ has the stroke either above or in the centre. The letter ف, when initial or medial, has one stroke above; ق in the same positions seems (perhaps accidentally) to be unpointed. Final ف is unpointed, but readily distinguished from ق by its form; for ف does not go below the line, whereas ق has a long, curved tail, ق. Final ل has a very small curve below the line; e.g., l. 6, فقل; l. 9, تنزل. Final م is almost oval, the projection to the left being very slight. Final ة seems to be always unpointed. Final ي is retroverted, and often drawn out to a great length.—There are no traces of vowel-points, nor of taśdīd, ǵazm, etc.—Long *ā* is regularly omitted; e.g., الشيطين, for الشيٰطين or الشياطين, l. 1; ايت القرن وكتب, for آيات القرآن وكتاب, l. 19. A *wāw* is left out in الغاون, for الغاوون, l. 12.—Words are freely divided at the end of a line; e.g. لمعزو/لون, l. 2; يرا/ك, l. 7; لشعرا/وا, l. 11.

LX.



ʾAL-FĀRĀBĪ, DĪWĀNU ʾL-ʾADAB.—A.D. 974?

BODL. LIB., HUNT. 228.

Bodleian Library. Hunt. 228.—A.D. 974?

THE *Dīwānu 'l-'Adab fī Bayāni Luġati 'l-'Arab*, a lexicographical and grammatical work by 'Abū 'Ibrāhīm 'Isḥaḳ 'ibn 'Ibrāhīm 'ibn 'Abī Huraira 'al-Farābī, the maternal uncle of 'al-Ǵauharī, who died *circa* A.H. 350=A.D. 961 (see Ḥājjī Khalīfa, ed. Fluegel, t. iii., p. 260, no. 5278). On thin, dark coloured paper; about 8 in. by 5½; 289 leaves (one of which, after f. 143, has been accidentally passed over in numbering them). According to the colophon, f. 288 (289) *b*, the manuscript was finished at Samarḳand, in the month of the second Ǵumādā, A.H. 373=A.D. 983, when 'Abū Ṣāliḥ Manṣūr 'ibn Nūḥ was ruler of Khorāsān, and 'Abū Yaḥyā 'Ash'ath 'ibn Muḥammad his deputy in Farghāna: فرغت من كتبته وقراته وسماعه يوم الخميس [between the lines بسمرقند] لخمس عشرة ليلة بتبت من جمادي الاخرة سنة ثلثة (*sic*) وسعين (*sic*, but retouched) وثلثماية في ولاية الامير بخراسان ابو (*sic*) صالح منصور بن نوح مولي امير المومنين وخليفته بفرغانة ابو يحي (*sic*) اسعث (*sic*) بن محمد مولي امير المومنين. We must remark, however, first, that the word وسعين has been altered by the same hand that inserted بسمرقند; and, secondly, that Manṣūr 'ibn Nūḥ the Sāmānide died, according to 'Ibnu 'l-'Athīr, in A.H. 366=A.D. 976-7; whence it appears that the original reading probably was وستين, i.e., A.H. 363=A.D. 974. The plate represents f. 176 (177) *b*.

*Gatherings.* Of 16, 18, and 20 leaves. A later hand has numbered the leaves consecutively.

*Writing.* An old Nashī, resembling in some respects the Maġribī hand (compare Plate VI.). The diacritical points are occasionally wanting.

*Punctuation.* ⊙ at the end of each sentence or article.

*Forms of Letters, etc.* ﻏ ط ﺻ ﺿ ﺷ ر ب ﺟ by way of distinction from غ ظ ض ش ز ذ خ. Observe the shape of ﺟ ﺣ ﺧ in ll. 8, 10, 13; of ﺻ ﺿ in ll. 3, 4, 10; of ط ظ in ll. 2, 4; and the disproportionate size of ع غ in ll. 1–5, 8. For ﺷ we have ﺜ in l. 12. Final ك and ل are clearly distinguished in l. 4, فمثلك and مغيل. Final ا projects occasionally below the line; e.g., in باب, l. 6; وبامراة, l. 12. In *lām-'alif* the *'alif* projects very markedly to the right, ll. 3, 8.—The vowel fatḥa is written between final ة and its diacritical points in شنوءة, l. 12. The tanwīn of ḍamma is ٌ. For peculiar forms of tašdīd see the last three lines (compare Plate VII.); ّ often stands for ّ, as in ll. 2, 7, 9; in the last line the scribe has placed a second tašdīd *under* the letter to which it belongs, وروحه, the upper one not being sufficiently clear. Ǵazma is either closed or open, as in the first two words of l. 4; it is placed over the long vowel-letters in l. 4, فالهيتها; l. 5, اغامت; l. 6, تفعيل. The punctuation حبلي in l. 4 indicates the pronunciation *ḥublē* instead of *ḥubla*.

THE KOR'ĀN.—A.D. 1254.

BRIT. MUS., ORIENT. 1270.

Plate LXI.—Arabic

BRITISH MUSEUM. ORIENTAL 1270.—A.D. 1254.

THE *Ḳor'ān.* On vellum; about $7\frac{1}{4}$ in. by $6\frac{3}{4}$; 134 leaves. On f. 134*a* is the following note in gilt Kūfī characters, obviously contemporary with the rest of the manuscript, or very nearly so. ولد الابن السعد المارك الميمون محمد بن يحيي بن طاهر بن خضر بن محمد الخزرجي اسعده الله ووفقه فى ليلة السبت الخامس لشعبان المكرم عام اثنين وخمسين وستماية' "The fortunate, blessed and auspicious son Muḥammad 'ibn Yaḥyā 'ibn Ṭāhir 'ibn Ḫiḍr 'ibn Muḥammad 'al-Ḥazraǵī (may God prosper and favour him) was born in the night before Saturday the fifth of Sha'bān, in the year 652" (A.D. 1254). The plate represents f. 97*b*, containing sūr. xxxvi. 66, لطمسنا علي اعينهم—sūr. xxxvii. 20.

*Gatherings.* Without signatures of any kind.

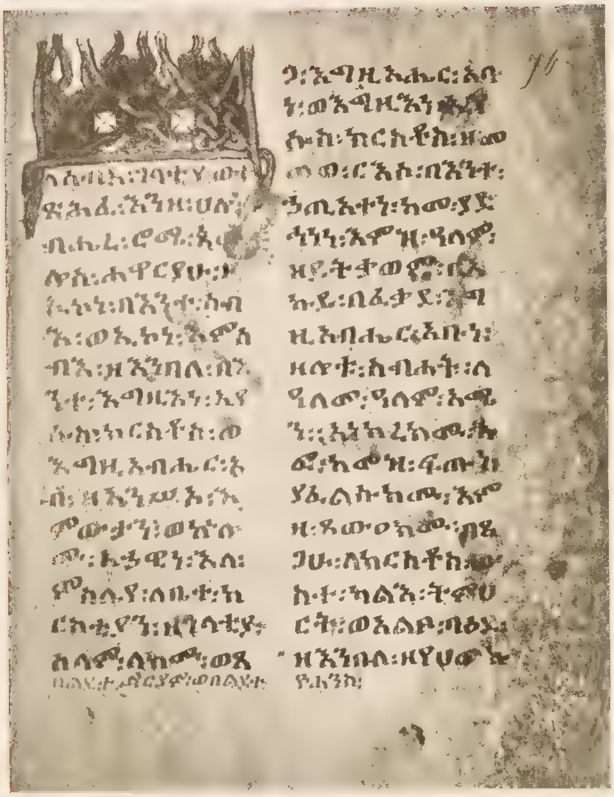
*Ruling.* On one side, with a dry point. There are side-lines.

*Writing.* Maġribī or Western Nashī, fully pointed. Compare Plate XXXVII.

*Punctuation.* ಠ and ⊙ alternately, at the end of every fifth and tenth verse.

*Forms of Letters, etc.* Final ا projects below the line; when separate, ا is often slightly curved backwards at the lower extremity, as in زجرا, l. 18; الخطفة, l. 22. *Šīn* is either ش or ڛ. ف has, of course, one point below, and ق one point above. Final ى, when pointed, takes the points within the bend, as in ونسي, l. 10; but if retroverted, they are below, as in في, l. 3. In *lām-'alif* the *'alif* is to the right, as in الا, l. 22.—The vowels, which are *red*, are sometimes placed between the letters and their diacritical points. Tanwīn of ḍamma is ٌ.—Ǵazma and tašdīd are *blue*, and have their usual shapes, ْ and ّ. With fatḥa we find both ّ and ّ.—Madda is *red*. It is often written over final long vowels, when the next word begins with *'alif hamzatum*, as in وقالوآ ان هذآ الا, l. 25. At the beginning of a word instead of أ we find اء, the hamza being expressed by a *yellow* dot, with or without fatḥa, as in ءالهة, l. 7; أوءاباؤنا, l. 26.—Ṣila is marked by a *green* dot and a *red* stroke, the latter varying in position according to the preceding vowel; if fatḥa precedes, it is written at the top of the letter 'alif, and is sometimes omitted; if kasra precedes, at the foot; if ḍamma precedes, halfway up the letter. The *green* dot indicates the elided hamza. In other cases hamza is expressed by a *yellow* dot, varying in position according to the accompanying vowel.—*'Alif maḳṣūra* is denoted by an 'alif in *red* over the final ى, as in فأنى, l. 1; or, in the case of the next word beginning with 'alif, by madda, as in على أعينهم, l. 1; in the waṣl this 'alif is not expressed, as in الى الملا, l. 21.—The long vowel ا is very frequently omitted, and supplied in *red* above the line.

*Ornamentation.* The titles of the sūras are written in Kūfī and gilt. That of sūra xxxvii. is merely الصفت ماية واثنتان وثمانون اية. They are marked by marginal ornaments in gold and colours, as are also the *áǵza* and their subdivisions.



THE EPISTLES OF S. PAUL.—A.D. 1378.

PARIS, BIBL. NAT., FONDS ÉTHIOP. 45.

Plate LXII.—Ethiopic.

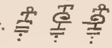
## Paris. Bibliothèque Nationale. Fonds Éthiopien 45.—A.D. 1378.

THE Epistles of S. Paul. Vellum; quarto, about 9 in. by $6\frac{1}{2}$; 162 leaves; two columns. Written, according to a note on f. 162 *a*, at Jerusalem, by the order of Gabra-Krĕstōs, abbat of the Abyssinian convent in that city, in the year of mercy 38 = A.D. 1378. See Zotenberg's *Catalogue des Manuscrits Éthiopiens (Gheez et Amharique) de la Bibliothèque Nationale*, p. 42, no. 45. The plate represents f. 74 *a*.

*Gatherings.* Of eight leaves, but unnumbered.

*Ruling.* On one side, with a dry point. Each column has side-lines, reaching from the top to the bottom of the page.

*Writing.* Very similar to that of Pl. X. Red ink is used to mark the numbers of the pericopes, on the margin; the titles of the lessons, generally on the upper margin, but occasionally, as in the plate, on the lower one; the first, third, and fifth lines of each epistle; the figures at the end of each epistle, which indicate the number of versicles; and the names of the persons to whom they were addressed.

*Punctuation.* Two dots after each word; four dots, intersected by a cross formed of five red dots, at the end of a sentence. This sign is usually accompanied on the margin by a slanting arrangement of points in black and red, thus: ∘ • ∘ : ∘ ⁻ ∘ The lessons are ordinarily marked on the margins by various signs in red, in many of which the *crux ansata* forms a part; e.g.  etc.

*Forms of Letters, etc.* In በ, ከ, and similarly shaped letters, made up of two or three vertical strokes, the right limb is often slightly longer than the left. The curve mentioned in Pl. X. is especially apparent in ዘ. The letters መ ዐ የ ደ ጸ ና ቀ ተ ገ and ሮ have markedly triangular forms. ፀ is almost rectangular (compare Pl. X., col. 1, l. 3). *Pĕ* is ጰ; *lō* has no connecting line (col. 1, ll. 2, 4); *wō* has the vowel-stroke to the left of the central line (as in Pl. X., col. 1, ll. 8, 14).

*Ornamentation.* Ornaments similar to that in the plate occur also on ff. 18 *b* and 83 *b*; those on ff. 1 *a*, 53 *a*, and 117 *a*, are of larger size, covering the whole breadth of the page, with two or three vertical bands reaching to the middle. They are coloured red, green, yellow, black and white.

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[In describing this plate the Committee have to acknowledge the valuable assistance of Dr. H. Zotenberg, of the Bibliothèque Nationale.]

LXIII.

STELE OF SAKḲĀRA.—482 B.C.

BERLIN, KÖNIGL. MUS., ÆGYPT. ABTH. Nº 7707.

## BERLIN, KÖNIGL. MUSEUM, AEGYPTISCHE ABTHEILUNG, STELE NO. 7707.—482 B.C.

A MONUMENT carved in limestone, discovered in 1877 in a grave in the necropolis at Saḳḳâra, W. of Memphis in Lower Egypt, and now deposited in the Royal Museum at Berlin. Its height is exactly an ancient Egyptian cubit or 20·6 inches, its breadth 13½ inches. It is bilingual, Egyptian and Aramaic; the characters used are consequently twofold, hieroglyphic and Semitic. See Lepsius, *Eine Aegyptisch-Aramäische Stele*, in the *Zeitschrift für Aegyptische Sprache und Alterthumskunde*, Bd xv, pp. 127–132; and Lauth, *Aegyptisch-aramäische Inschriften*, in the *Sitzungsberichte d. k. bayerischen Akademie d. Wissenschaften*, 1878, I *Philos.-philol.-hist. Cl.*, Bd II, i. pp. 97–115 and 148. The plate is a reduced copy, taken from a photograph sent to Professor Wright by Professor Dr. Lepsius, the Director of the Royal Library at Berlin.

The execution of this stele is rude, and the hieroglyphic inscriptions are very incorrectly engraved. It has four compartments, the first of which, overshadowed by the winged disk of the sun, represents Osîris, the ruler of the lower world, seated in the centre. Behind him stand Isis and Nephthys; before him a man and woman, with hands uplifted in prayer. The way in which the hair is worn shows that these figures are intended for Asiatics and not Egyptians. The principal inscription, in front of Osîris, reads, according to Professor Lepsius: "Royal offering (?) to Osiris in the lower world, to the great god, the lord of Abȳdos, who grants a good burial." The name of the man is written behind him, and continued in the line before the figure of Isis: "a foreigner (?), whose surname is Ḥer-ṭep (*or* Ḥer-ḳa), devoted to the great god." His Semitic name is not given. The name of the woman is placed on the extreme left, before the figure of Nephthys: "the mistress of the house, Achetbu."

The second compartment shows the bodies of the deceased lying on their respective lion-shaped biers, the man to the right, the woman to the left. The single vase under each bier is peculiar. The figure of the jackal-headed Anûbis, the burier of the dead, stands beside each. The man between the two biers is probably meant for a priest, though he wears his hair in the Asiatic fashion instead of the Egyptian. On each side are mourners, before one of whom, on the right, we discern the Semitic letters חכנא.

The third compartment represents the family of mourners. In front of the figure on the extreme right is the Semitic letter מ.

The fourth compartment contains the Aramaic inscription, the oldest of its class as yet discovered, dated *in the fourth year of the reign of Xerxes*, in the month of Mĕḥîr, which corresponds, according to Professor Lepsius's calculation, to May–June of the Julian year 482 B.C. It runs:—

(1) בריך אבה בר חור ואחתבו ברת עריה כל ‖ Z חסתמה קרבתה

(2) קדם אסרי אלהא אבסלי בר אבה אמה אחתבו

(3) כן אמר בשנת ‖‖ ירח מחיר חשיארש מלכא [די מלכיא]

(4) בים חכמן |‖

(1) Blessed be 'Abā, the son of Ḥōr (*or* Ḥūr), and 'Aḥāthăbū, the daughter of 'Arîyā (*or* Adîyā). A vessel of 200 *ḥstmh* (?), I have offered it (?)

(2) before 'Osirî the god, (I) 'Absĕlî, the son of 'Abā, whose mother was 'Aḥāthăbū.

(3) So spake he, in the year 4, in the month Mĕḥîr, of Ḥśiārś, the king [of kings,]

(4) on the day (?) of . . . . 3 (?)

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The name of the deceased father is *'Abā* or *'Abbā*, whose Egyptian surname was *Ḥer-ṭep* (or *Ḥer-ḳa*); that of the deceased mother, *'Aḥāthăbū*, written in hieroglyphs *Achetbu*. This name, as Professor Noeldeke remarks, is contracted from אֲחָת אֲבוּהּ. Similar Semitic names are the Hebrew אַחְאָב, and the Aramaic אחדבוי (*Bābā Bathrā*, 9*b*), ܡܪܒܘ (*Acta Mart.*, t. i., p. 224), for ܐܚܘܗ̈ ܕܐܡܗ ; ܐܚܐ ܕܐܡܗܘܢ or ܐܚܘܕܐܡܗ, *Achudemes*; and אחמה, for אַח אִמֵּהּ, on an ancient gem (De Vogüé, *Mélanges d'Archéol. Orient.*, pl. v, no. 9, and p. 112).—The name of the paternal grandfather is probably the biblical חור; that of the maternal grandfather may be read either עריה or עדיה, but its pronunciation is uncertain.—The eldest son, who makes the offering on behalf of his deceased parents, is אבסלי (l. 2), of which name the pronunciation is also doubtful. One of his sisters, probably the eldest, was called חכנא (in the second compartment), apparently the Aramaic form of the Egyptian name *Ḥekna* or *Ḥeken-t*. The name of another member of the family seems to have commenced with the letter *M*, which stands beside the right-hand figure in the third compartment.—The offering was a vessel (כל, l. 1, for כְּלִי, or perhaps = ܟܠܐ, كَيْلٌ) of a certain capacity. Of the correctness of the reading 200, expressed in arithmetical figures, there can be little or no doubt (compare the figures in the Phoenician inscription of 'Umm 'el-'Awamîd, I, l. 5). The word חסתמה, l. 1, of which the 2nd and 5th letters are uncertain, is probably Egyptian, and designates a measure of some kind, though it appears to be as yet unknown to Egyptologists (compare in the Sardinian trilinguis, מזבח נחשת משקל לטרם מאת, "an altar of brass weighing a hundred pounds," where לִטְרַם = *libra* = رَطْل). The last two letters of the word קרבתה (end of l. 1) are not clear, but we can scarcely hesitate as to the correctness of the reading.—The most important part of the inscription is l. 3, where we have a distinct date in the reign of Xerxes, whose name is written חשיארש, *Khshiārsh* or *Khshiyārsh*, corresponding exactly with the old Persian form *Khshyārsha*. The Hebrew אחשורש is much less like the original, and is completely disguised by the Masoretic punctuation אֲחַשְׁוֵרוֹשׁ, *'Aḥashverōsh* (Ahasuerus). —מחיר, l. 3, is the name of one of the Egyptian months, in Coptic ⲙⲉⲭⲓⲣ.—The reading and meaning of l. 4 are alike uncertain.—With regard to the shape of the letters, we may remark that א י and ך in particular retain very ancient forms, whereas in ב ד and ר the upper part is already open; indeed ד and ר can no longer be distinguished from each other.

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[For this description the Committee are chiefly indebted to Dr. Euting, of Strassburg, the first decipherer of the inscription.]

LXIV.

EGYPTIAN–ARAMAIC STELE.—III^RD CENT. B.C.

CARPENTRAS, BIBL. ET MUS. D'INGUIMBERT.

## Carpentras, Bibliothèque et Musée d'Inguimbert.—IVth or IIIrd cent. b.c.

A MONUMENT carved in limestone, the early history of which is unknown. At the beginning of last century it was in the possession of M. Rigord, "commissaire de la marine" at Marseilles, who left it by will to M. de Mazauges, "président au parlement d'Aix," from whose heirs it was purchased by M. d'Inguimbert, bishop of Carpentras (dép. Vaucluse) in France; and it is now deposited in the Bibliothèque et Musée d'Inguimbert in that town. Its actual dimensions are about 19¾ inches in height, by 13½ in breadth.

This stele, the upper part of which is unfortunately broken away, has three compartments, surrounded by a narrow border. The uppermost, about 10¼ in. in height, represents the deceased as a young woman, standing with uplifted hands before Osīris, behind whom is the figure of Isis. In front of the god is a table or altar with various offerings. The second compartment, about 3½ in. in height, shows the embalmed body of the deceased on the lion-shaped bier, attended by the jackal-headed Anūbis at the feet and by the hawk-headed Horus at the head, with the four customary funereal vases (the Horus-children) beneath, here erroneously represented as all having hawks' heads for covers. As mourners we should expect to find Nephthys kneeling at the head of the bier and Isis at the foot. Here however the order appears to be reversed; at least the figure at the foot has on its head the symbol of Nephthys. The four frames, one on each side of the kneeling figures,—better seen in Gesenius' plate (*Scripturae Linguaeque Phoeniciae Monumenta, tab.* 29) than in the photograph,—were probably meant to receive hieroglyphic inscriptions, which however remained unengraved. The lowest compartment, likewise about 3½ in. in height, contains an Aramaic inscription in four lines, the last of which is mutilated by a fracture of the stone. The first three lines are about 9½ in. long, the fourth about 7 in. The height of the letters is ⅜ of an inch or a little more.

The principal treatises on this inscription are: Lanci, *Osservazioni sul bassorilievo fenico-egizio che si conserva in Carpentrasso*, Rome, 1825; Beer, *Inscriptiones et Papyri veteres Semitici quotquot in Egypto reperti sunt, partic. prima*, Leipzig, 1833; Gesenius, *Scripturae Linguaeque Phoeniciae Monumenta quotquot supersunt*, p. 226; Derenbourg in the *Journal Asiatique*, 6ᵉ *série*, t. xi (1868), p. 277; Schlottmann in the *Zeitschrift d. D. M. G.*, Bd xxxii, p. 188, Bd xxxiii, p. 252; P. de Lagarde in the *Nachrichten von d. K. Gesellschaft d. Wissenschaften zu Göttingen*, 1878 (19 Juni, No. 10), p. 357; and Ch. Clermont-Ganneau, *Origine Perse des Monuments Araméens d'Égypte*, in the *Revue Archéologique*, 1878–79, t. xxxvi, p. 93 sqq., t. xxxvii, p. 21 sqq., especially p. 31. An article by Lund in the *Nordisk Tidskrift for Filologi*, 1880, vol. iv, p. 213, we have not been able to see.

The plate is reproduced from two photographs, taken from different points of view, which were sent by Dr. Euting of Strassburg to Professor Wright. The inscription runs as follows:—

(1) בריכה תבא ברת תחפי תמנחא זי אוסרי אלהא
(2) מנדעם באיש לא עבדת וכרצי איש לא אמרת תמה
(3) קדם אוסרי בריכה הוי מן קדם אוסרי מין קחי
(4) הוי פלחה נמעתי ובין חסיה . . . . . . .

(1) Benedicta Taba filia Tahapi, cultrix Osiris dei.
(2) Quidquam mali non fecit, et calumnias hominis non locuta est illic (?).
(3) Coram Osiri benedicta esto; ab Osiri aquam accipe.
(4) Esto ministra, dilecta mea, et inter pios . . . . . . .

That the style of the inscription is solemn and unusual strikes the reader at once. Derenbourg was the first to perceive that it consists of four verses, each falling naturally into two hemistichs; but it is by no means certain that he and Schlottmann are right in assuming the existence of a distinct metre. Probably the writer thought it sufficient to have four or five words in each clause, yielding, if not exactly, at any rate nearly, the same number of syllables; which is just what we see in many of the poetical pieces of the Old Testament. Of this, however, we cannot be sure, because we do not know the exact pronunciation of the vowels in this dialect, particularly of the short vowels in open syllables. If we assume that the pronunciation much resembled that of the Aramaic passages of the Old Testament, in Ezra and Daniel, and that the method of counting the syllables and the poetic licences were nearly the same as in Syriac, we can readily obtain in the first three lines first halves of seven syllables and second halves of eight:—

(1) *B'rīkhā Tabā b'rath T'ḥapī,*
*t'monḥâ zī 'Ōsirī 'ĕlāhā.*

(2) *Minda'am b'īsh lā 'ebhdath,*
*w'kharṣē 'īsh lā 'emrath tammā.*

(3) *Ḳ'dhām 'Ōsirī b'rīkhā h'wāi,*
*min k'dhām 'Ōsirī main ḳahī—*

but of the fourth line we cannot even thus make anything, the first half being barely intelligible, and the second half mutilated. Of rime, which has been found here by both Derenbourg and Schlottmann, we cannot discover a trace.

Line 1. *Ta-ba* is an Egyptian name, which occurs, for example, on a stele and a sarcophagus at Florence. It seems to mean "She of the Spirit." See Lenormant in the *Journ. Asiat.*, 6ᵉ *série*, t. x, 1877, p. 513.—*Ta-ḥapī*, "She of Apis," is also a common name of women in ancient Egypt. See Lenormant, *loc. cit.* That the mother's name should be mentioned instead of the father's is not unusual on Egyptian monuments.—*Monḥ* is an Egyptian word, meaning "perfect, pious"; the prefix *ta* (*t'*) is the feminine article; on another stele (Lenormant, *loc. cit.*, p. 512) a man is called מנחה זי אוסרי אלהא. It has of course nothing to do either with the Semitic radical מנח, or the Greek word *μοναχός*. — On זי compare Pl. XXVI., l. 1.

Line 2. מנדעם (first explained by Noeldeke, *Ueber d. Mundart d. Mandäer*, 1862, p. 22, note 2) is the oldest extant form of this word, which appears in Mandaitic as מינדאם, in the Targūms as מִדַּעַם, in Syriac as ܡܶܕܶܡ, in the Babylonian Talmūd as מידי (מִדִּי).—באיש is the older form of the Syriac ܒܺܝܫ.—That the correct reading is וכרצי admits of no doubt, but the word is difficult to explain. Its identity with קרצי seems certain, for the

Mandaitic form of the radical קרץ is כרץ, and besides, Syr. ܩܫܬܐ = Heb. קֶשֶׁת, Mand. כושטא = Syr. ܩܘܫܛܐ = Heb. קֹשְׁטְ, etc. In Syriac ܐܟܠ ܩܪ̈ܨܘܗܝ ܕܦܠܢ signifies nothing but "he ate *pieces of the flesh* of N.," i.e., "he slandered him" (Barhebraeus on Matth. iv. 1; compare the Ḳor'ān, sūr. xlix. 12). If ܩܪ̈ܨܐ by itself meant "slanders," ܐܬܐܟܠ ܩܪ̈ܨܐ could only mean "he was slandered," for "to eat" or "swallow something painful" is always used in the Semitic languages in relation to the sufferer. On the other hand, if ܩܪ̈ܨܐ signified only "pieces (of flesh)," such a phrase as אמר כרצי would be impossible. But as the root قَرَصَ means "to nip" or "pinch," "to pinch off," and also "to revile" (whence قَوَارِص, "ill-natured, biting remarks"), we may very well derive from it a word ܩܪ̈ܨܐ in the sense of "a piece, a morsel," and another קרצא (כרצא) with the meaning of "a slander, a calumny," whence אמר כרצי איש, "to slander" or "calumniate any one."—תמה cannot mean "pia," because adjectives of this form are very rarely derived from verba med. gemin. (the Aramaic form is ܬܡܝܡ), and because, as the subject of אמרת, we should expect the emphatic תמתה. If תמה = Syr. ܬܡܢ = Heb. שָׁם, as in Ezra, v. 17, vi. 1, 6, 12, it must mean "there, yonder," the speaker being conceived as in the world beyond the grave, and therefore referring to this earthly life as "yonder." This seems, however, rather forced, and it is perhaps better to adopt De Lagarde's suggestion that תמה = Syr. ܡܬܘܡ (rad. ܬܡܡ), "ever."

Line 3. The reading of the last two letters of קחי (from לקח) is perhaps not quite certain, but nothing better has been suggested. The phrase מין קחי has been sufficiently illustrated by Beer from Greek inscriptions, in which occurs the prayer that Osīris would give the deceased cold water; and the representation of the bestowal of the water of life upon the dead is common on Egyptian monuments.

Line 4 is barely intelligible. The difficulty lies mainly in the word נמעתי, for there is no radical נמע in Hebrew or Aramaic, and the Arabic نَمَغَة, "point, summit," leads to nothing. Hence it has been supposed that נמעתי stands for—or is an error of the engraver for—נעמתי, of which two explanations are possible. 1) נעמתי may be identical with نَغْمَة, ܢܥܡܬܐ, נעימתא, "song, melody"; in which case פלחה would be used as in ܦܠܚ ܬܐܓܘܪܬܐ, "to trade," ܦܠܚ ܩܕܪ̈ܐ, "to make pots," and the phrase would mean "do thou be singing my songs" regularly and habitually. This assumes of course that a divinity is the speaker. 2) Or נעמתי may be taken from נֹעַם, نِعْمَة, "beauty, delight"; in which case again a double translation is possible, viz., *a*) "be thou doing my delight," i.e., works that are pleasing to me; or *b*) "be thou serving (me), my delight (or darling, *deliciae meae*)." ܦܠܚܐ, "the servant," is in Syriac "the soldier" in particular (ܦܠܚܐ, فَلَّاح, *agricola*, is wholly out of place here). Another possibility is that it may be the 2nd pers. sing. fem. Perf., "thou art well pleasing" (cf. 2 Sam., i. 26; Song of Songs, vii. 7). Adopting the supposition under 2*b*, the half-verse might be read *h'wāi pāl'ḥā n''im'thī*, or *n''īmathī*, though we have then only five or six syllables instead of the seven required by the metrical hypothesis.—חסיה is the emphatic plural of ܚܣܝܐ, which has of course nought to do with the Greek ὅσιος.—At the end of this line nothing can be made out in the photographs. Lanci thought that he could descry on the stone traces of the letters להוי שלם, which Gesenius emended into תהוי שלם. Derenbourg would read הוי שלמה, Schlottmann תהוי שלמה, either of which would give a good sense, "sis (eris) beata."

The language of the inscription appears then to be the same as that of the other Aramaic remains discovered in Egypt (see, for example, Pl. XXV. and XXVI.), closely akin to the biblical Aramaic and to the language of the Aramaic monuments written to the west of the Euphrates. The mixture of Hebrew or Phoenician words shows itself in איש (see Pl. XXV., l. 2) and קחי. The use of final ה for א is not a Hebraism; א is used only in the Egyptian words תבא and תמנחא, in אלהא (to prevent the conjunction of two ה), and in לא (where there is probably an etymological reason).

The character of the writing is, in Dr. Euting's opinion, decidedly later than that of Pl. LXIII. Compare in particular the forms of א י and ך. Between ד and ר there is no difference whatever, though each appears in more than one shape. The words are divided by small spaces.

The stele has generally been assigned to the Ptolemaic period, and such is the opinion of Professor Dr. Lepsius, who, in a letter to Professor Wright, speaks of the figure of the deceased as being clad "in einem Gewande, das nicht vor der ptolemäischen Zeit vorkommen dürfte." On the other hand, M. Clermont-Ganneau has made it extremely probable that many, at least, of these Egyptian-Aramaic remains belong to the Persian periods, that is to say, from B.C. 527 to 405, and again from B.C. 340 to 332. On either supposition it remains a riddle, why the Aramaic language should have been used on a purely Egyptian monument, in an inscription containing religious ideas peculiarly Egyptian, and set up to commemorate an Egyptian woman, whose mother was likewise an Egyptian. If we agree with M. Clermont-Ganneau, we may conjecture that Ta-bā was the daughter of a Persian official, an Aramaean by birth, who had married an Egyptian lady. This might explain, on the one hand, why the father is not named, and on the other, why Aramaic is employed, as being the language most used in the family of the deceased. It may indeed have been legally incumbent on the father to employ it in this way, for we know now that Aramaic was the official language even in Egypt during the Persian domination.

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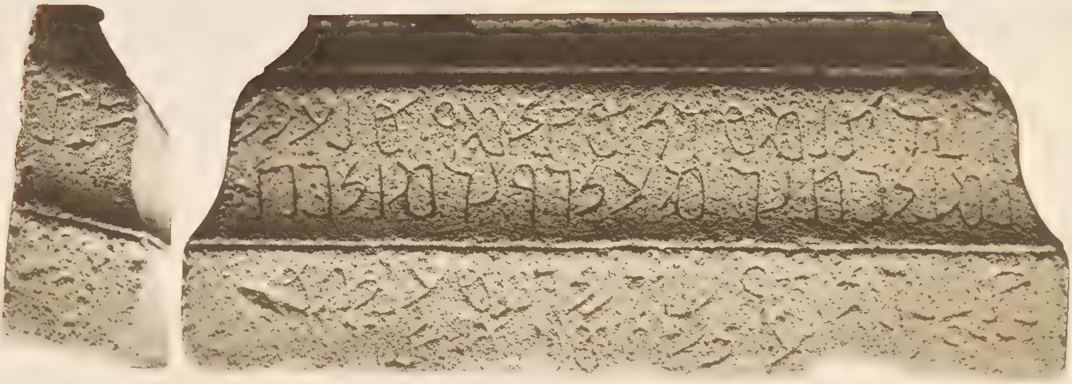
[For this description the Committee are mainly indebted to Professor Noeldeke of Strassburg. They have also to acknowledge the assistance of Professor Lepsius of Berlin and of M. Barrès, the Director of the Library and Museum at Carpentras.]

LXV.



INSCRIPTION FROM THE ḤAURĀN.—LATE 1ST CENT. B.C.

COLLECTION OF G. E. TOMBE, ESQ.

## Collection of G. E. Tombe, Esq.—Between 20 B.C. and the Christian Era.

INSCRIPTION on the pedestal of a statue, erected in honour of Malīkhath, the son of Moʻaiyirū, petty king or chief of the Auranitis or Ḥaurān, shortly before the commencement of the Christian era. The stone is basalt. Its dimensions are as follows. Height, 10⅛ inches; length of flat top, 1 foot 6⅜ in.; length of upper part, measured between the first two lines of writing, 1 ft. 10½ in.; breadth of the two lines, 5 in.; length of the lower part, 2 ft. 1 in.; breadth of the two lines, 3⅝ in. The letters are from 1½ to 1⅝ inches in height, and are all very regular and clear. The words are separated by small spaces. The character is that ordinarily used in the Ḥaurān, which is a modification of the Palmyrene. See De Vogüé, *Mélanges d'Archéologie Orientale*, p. 149, with the table at p. 145; De Vogüé, *Syrie Centrale, Inscriptions Sémitiques*, pp. 89 seqq., especially pp. 92–96; Lenormant, *Essai sur la Propagation de l'Alphabet Phénicien*, t. ii., livr. 1, pp. 98 seqq., and pl. xiv. The plate is a reduced copy from a photograph sent to Professor Wright by the present owner, Gordon E. Tombe, Esq., of Bromley, Greystones, Co. Wicklow, Ireland, who has since had the kindness to place the slab itself in Professor Wright's hands.

"At Siaḥ, about half an hour from Ḳanawât," says Professor Socin in Baedeker's Palestine and Syria (English edit., p. 418), "stands one of the most interesting temples in the Ḥaurân, resembling in style the Herodian Temple at Jerusalem, and indeed recording in its inscriptions the names of Herod and Herod Agrippa. The gazelles, lion's head, saddled horse, and other architectural enrichments, and the rather stiff capitals, are well worthy of inspection. The altar at the foot of the temple stair is still in its original position. The temple was dedicated to Baal Samîn (god of heaven)." In the map, at p. 400, the plate is called *Sîhat*. De Vogüé, *op. cit.*, p. 92, also writes *Siah*; so that the name, according to these travellers, is سيح, *Sīaḥ*. But Waddington, *Inscriptions Grecques et Latines*, p. 540, spells it سيع, *Sīʻa*. The native orthography, in Waddington's Greek inscriptions, no. 2367, is Σεειηνῶν τὸ κοινόν, which might represent either سيح or سيع.

The Auranitis was sold, as Josephus informs us (*Antiq. Jud.*, xv. 10, 2), by the tetrarch Zenodorus to the Arabs for the sum of fifty talents. This must have taken place before the year 23 B.C., for in that year Augustus deposed Zenodorus and gave all his possessions to Herod the Great. See De Vogüé, *op. cit.*, p. 95. One of the purchasers of the Auranitis was doubtless the Malīkhath bar 'Ausu bar Moʻaiyirū who built the temple at Sīaḥ (De Vogüé, p. 93). Somewhat later, during his reign or that of his immediate successor, one 'Obaisath bar Saʻdū set up, at his own expense, a statue in honour of Herod the Great, with the inscription (De Vogüé, p. 95): [βα]σιλεῖ Ἡρώδει Ὀβαίσατος Σαόδου ἔθηκα τὸν ἀνδριάντα ταῖς ἐμαῖς δαπάναι[ς]. This must have been between the years 23 B.C. and 4 B.C., in which last Herod died; probably about 20 B.C. A second Malīkhath, apparently the grandson of the former, added to the elevation of the temple, and in honour of him a statue was erected by the clan of ʻObaisath, on the pedestal of which our inscription was engraved, with a Greek pendant (Waddington, no. 2366), which appears to be still *in situ*. We give a transcription into Hebrew letters.

(1) דנה צלמא די אקימו אל עבישת
(2) למליכת בר מעירו בר מליכת
(3) לקבל די הו בנה בירתא עליתא
(4) כדו בר עבישת אמנא שלם

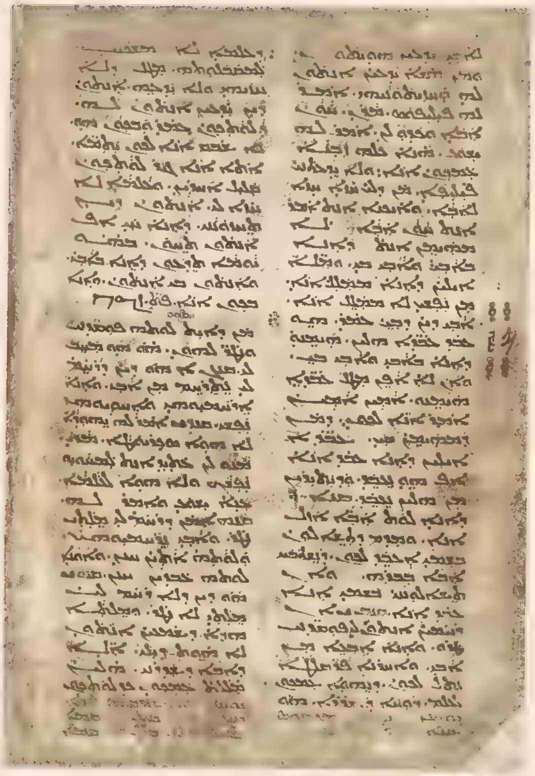
(1) This is the statue which the clan of ʻObaisath set up
(2) to Malīkhath, the son of Moʻaiyirū, the son of Malīkhath,
(3) because that he built the upper (story of the) temple.
(4) Kaddū, the son of ʻObaisath, (was) the artist. Peace!

*Ὁ δῆμος ὁ τῶν Ὀβαισηνῶν ἐτείμησεν (sic) Μαλείχαθον Μοαιέρου ὑπεροικοδομήσαντι (sic) τὸ ἱερὸν ἀρετῆς τε καὶ εὐσεβείας χάριν.*

The words of the inscription, with the exception of the proper names, are perfectly familiar to every one who can read Syriac. We need therefore only indicate the punctuation of עֲלִיְתָא and אָמָּנָא, and add that the word אל, in l. 1, is the Arabic آل *'āl*, "family, kinsfolk, tribe."—The pronunciation of עבישת as ʻ*Obaisath*, عُبَيْسَة, is rendered certain by the Greek equivalents Ὀβαίσατος and τῶν Ὀβαισηνῶν, and by the Arabic names عبس and its diminutive عُبَيْس.—The name of the petty king מליכת is given us in the Greek as Μαλείχαθος, i.e., *Malīkhath*, مُلَيْكَة, for ει in these Ḥauranitic inscriptions is always ī, never *ei* (e.g., ἐτείμησεν).—The father of this Malīkhath II. was called מעירו, in Greek Μοαίερος, which one would naturally transcribe in Arabic مُعَيْر. The vowel-termination *ū* is very ancient in this region; in Nehemiah, ch. vi. 6, we have גַּשְׁמוּ, who is called in v. 1 of the same chapter הָעַרְבִי or "the Arabian."—The name which we have transcribed *Kaddū*, following De Vogüé, is quite uncertain; it may as well be read *Karru*, כרו. The Arabic خَيْر, *Khair* or *Khēr*, it can hardly be, as that would probably have been spelled כירו. This *Kaddū* appears to have been the son of the ʻObaisath who erected the statue to Herod the Great some years previously.

[For assistance in the description of this Plate the Committee are indebted to Professor Noeldeke.]

LXVI.



THE NEW TESTAMENT.—A.D. 768.

BRIT. MUS., ADD. 7157.

Plate LXVI.—Syriac.

British Museum. Additional 7157.—A.D. 768.

THE *New Testament,* according to the Pĕshīṭṭā Version, imperfect at the beginning and in several other places. Vellum, about 8½ in. by 5⅞; 197 leaves; two columns. Written in the convent of Mār Sĕbar-Īshō', otherwise called Bēth-Ḳōḳā, on the Great Zāb, in the province of Ḥĕdaiyab, or Adiabene, when the priest Malkīzĕdek was abbat, A. Gr. 1079=A.D. 768. Foll. 1, 2, 3, and 5, are paper of the xvith cent., and f. 43 has been repaired with the same paper. This is a Nestorian manuscript. See *Catalogus Codd. MSS. Orientt. qui in Mus. Brit. asservantur: pars prima, codd. Syriacos et Carshunicos amplectens, p.* 15, *no.* xiii. The plate represents f. 92 *b*, containing S. John's Gospel, ch. xiv. 7–25.

*Gatherings.* Of ten leaves, signed at the foot of the last page with arithmetical figures in the centre and letters on each side.

*Ruling.* On one side, with a dry point. There are side-lines.

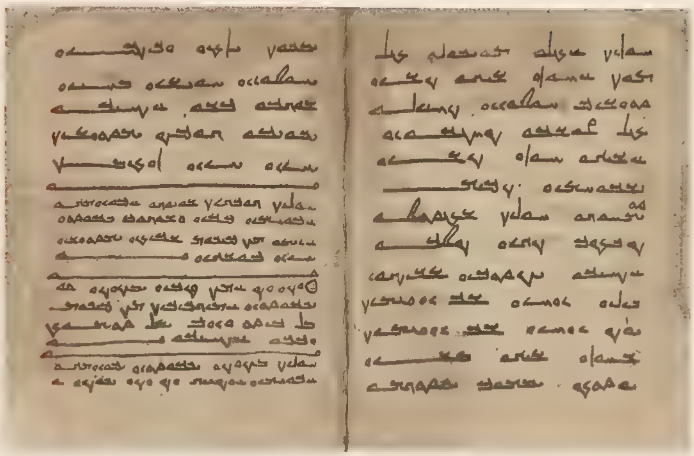
*Writing.* A fine, regular Esṭrangĕlā. The titles and explicits of the several books are rubricated, and so are also the running titles at the beginning, middle and end of each quire. In the Gospels, the small sections are numbered with *red* letters, and there is a harmony in red at the foot of each page, the references to the Eusebian Canons being noted in the text by *green* letters; e.g., ܡܢܐ . . ܕ, col. 1, l. 24; ܡܢܒ݂, l. 30; ܡܢܝܐ, col. 2, l. 17; ܡܢܕ݂, l. 20; ܡܢܗܐ, l. 25; ܡܢܘ݂, l. 28. On the margins are noted, in the usual style of Nestorian manuscripts, the larger pericopes of each book and of the whole New Testament, e.g., on the outer margin of the plate, ܝܗ ܥܓ, i.e., 15 and 73. In the Pauline Epistles, in addition to the pericopes, certain lessons are marked on the margin, e.g., f. 137 *b* [ܦ ܐ], and the quotations from the Old Testament are noted in the text in green and red. At the end of each pericope is stated in arithmetical figures the number of its ܦܬ̈ܓܡܐ or στίχοι, in red and green, e.g., col. 2, l. 14, 7071 .ܦܬ̈ܓ, i.e., "verss. 100 + 20 + 10 + 1" = 131.

*Punctuation.* This manuscript is very fully pointed. The various diacritical points and signs of interpunction are as old as the text; but many of the vowel-points and those of ܪܒܨܘܬܐ have apparently been added more recently.

*Forms of Letters.* Here there is nothing to note beyond the general retention of old forms; e.g., ܐ, col. 1, l. 2; col. 2, ll. 1, 31; and disconnected ܣ, col. 1, l. 4; col. 2, l. 21. *Yud* varies; e.g., col. 1, ll. 15, 17; col. 2, ll. 25, 26. Even ܕ and ܪ are more usually angular than otherwise; see col. 1, last line of the text.

*Ornamentation.* There are small ornaments at the end of the several books, coloured with green and brown paint.

LXVII.



PRAYERS, ETC. — A.D. 1529–30.

BODL. LIB., MARSH. 691.

PLATE LXVII.—MANDAITIC.

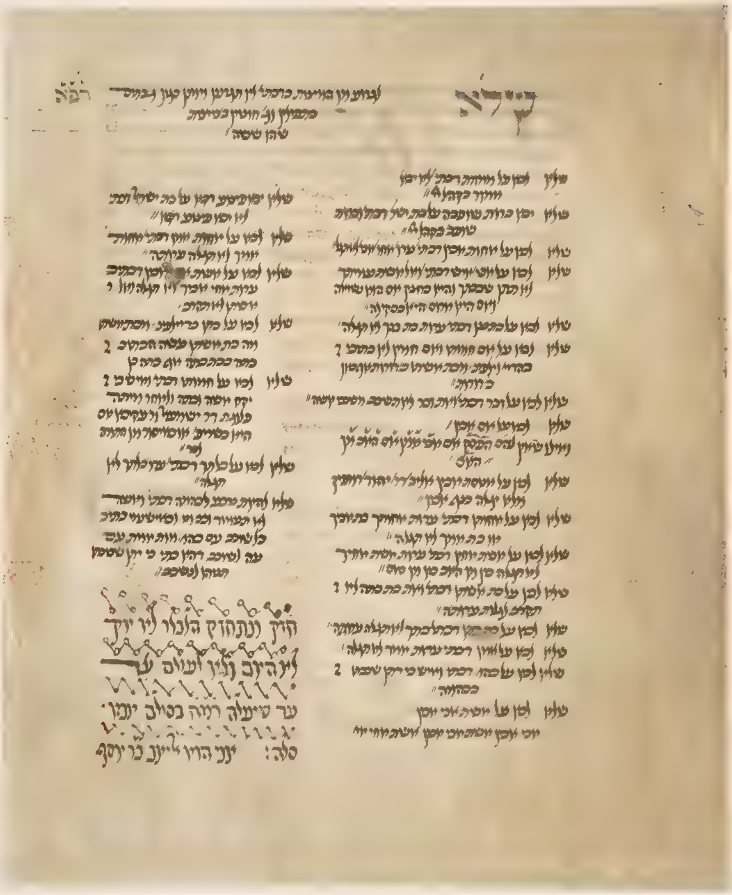
BODLEIAN LIBRARY. MARSH. 691.—A.D. 1529-30.

A VOLUME containing various prayers (באואתא דיראחמיא), the order of marriage, and the order of setting up the priestly cross (דראבשא) on the bank of the Jordan (i.e., of the river in which believers are baptised), according to the ritual of the Mandaites (see Plate LIII.). On paper, about $4\frac{7}{8}$ in. by $3\frac{7}{8}$; 115 leaves. Written at Ḥowaizā, חואיזא, الحويزآء or الحويزة (in Khūzistān, to the left of the Tigris, northwards from 'al-Baṣra), A.H. 936=A.D. 1529-30 (see f. 114*a*). This is the oldest *dated* Mandaitic manuscript in Europe, up to the present time. The plate represents ff. 59*b* and 60*a*, according to the present numeration (for the manuscript is sadly misbound).

*Paper.* Of European, perhaps German, manufacture; the watermark is an imperial crown.

*Writing.* The peculiar Mandaitic character, as described in Plate LIII., but more boldly and elegantly written.

LXVIII.



ZÜRICH SĔMAḲ.—A.D. 1401.

CAMBRIDGE, UNIV. LIB., ADD. MS. 560.

## Cambridge. University Library. Additional MS. 560.—A.D. 1401.

The *Sĕmak*, סמ״ק, i.e., *Sēpher ham-Miṣvōth hak-Ḳāṭōn* or *hak-Ḳaṣēr*, "the Little" or "Short Book of the Precepts," otherwise called *'Ammūdē Gōlāh*, "the Pillars of the Exile,"—composed by R. Isaac ben Joseph, of Corbeil in France, in the xiiith cent. It was rearranged and enlarged, in the xivth cent., by R. Moses of Zürich and Strassburg, whence this edition of it is called "the Zürich Sĕmaḳ," הסמ״ק מצורך. Vellum, about $10\frac{3}{8}$ in. by $8\frac{3}{8}$; 254 leaves, many of which are much mutilated. Written, probably in Italy, by a French scribe, Eliab ben R. Joseph, and dated 10th of Elūl, A.M. 5161 = 19th of August, A.D. 1401. The plate represents f. 248*b*, containing part of the negative precepts and part of the colophon. The Zürich Sĕmaḳ is a comparatively rare work, only eight copies of it, we believe, being as yet known in Europe. The British Museum possesses a fine one (Add. 18,684), dated A.D. 1392, which has been described by Zunz in his *Ritus des synagogalen Gottesdienstes geschichtlich entwickelt*, pp. 211–221, and in Steinschneider's *Hebraeische Bibliographie*, vol. i., pp. 83-86, 102 104.

*Gatherings.* Mostly of four sheets or eight leaves.

*Ruling.* On one side, with a dry point. The text is bounded by side-lines.

*Writing.* The writing is French Ashkĕnāzī, in rabbinic characters, except the first words of the *Sīmānīm* or paragraphs, which are in square characters. To fill up the vacant space at the end of a line the scribe uses part of an א, being one of the letters of his name.

*Ornamentation.* The initial words of the *Sīmānīm* or paragraphs are usually ornamented with painted designs, representing animals, trees, flowers, etc.

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We append a transcript of the entire colophon, of which the plate exhibits only the first four lines, with a few remarks.

(1) חזק ונתחזק הלבלר לא יזק
(2) לא היום ולא לעולם עד (cancelled)
(3) עד שיעלה רמ̆ח̆ בסולם אמן.
(4) סלה: אני הוא אליאב בר̆ יוסף
(5) ש̆ו̆י̆ כתבתי וסיימתי זה הספר
(6) בעשרה באילול שנת קסא לפר̆ [לפרט]
(7) קטן ללמוד בו וללמד בו והשם
(8) יזכני לפסוק (*sic*) בו וללמוד בו אני ן
(9) ובני ובני בני וזרעי וזרע זרעי עד
(10) סוף כל העולם הזה כן יהי רצון
(11) אמן אמן סלה
(12) חזק

The phrase in ll. 1–3 is well known since the latter part of the xiiith cent. (Zunz, *Gesch. u. Lit.*, p. 207). The word חמר (*ass*) is, however, in this instance, transposed, רמח, l. 3. The origin of the phrase is, no doubt, to be found in *Sēpher ha-Chăsīdīm*, § 191.—The scribe Eliab ben R. Joseph, l. 4, though French by descent and training, probably lived in Italy, where the traces of three French congregations exist even at the present day, namely, in Asti, Fossano, and Moncalvo. Hence he writes אילול in l. 5, according to the Italian spelling of his time.—The abbreviation שוי, l. 5, is new to us. It is taken from Isaiah, ch. xxxv. 10, being the initial letters of the words שָׂשׂוֹן וְשִׂמְחָה יַשִּׂיגוּ. As it stands after the father's name, R. Joseph must have been still alive in A.D. 1401.

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[For the description of this plate the Committee are indebted to Dr. Schiller-Szinessy.]

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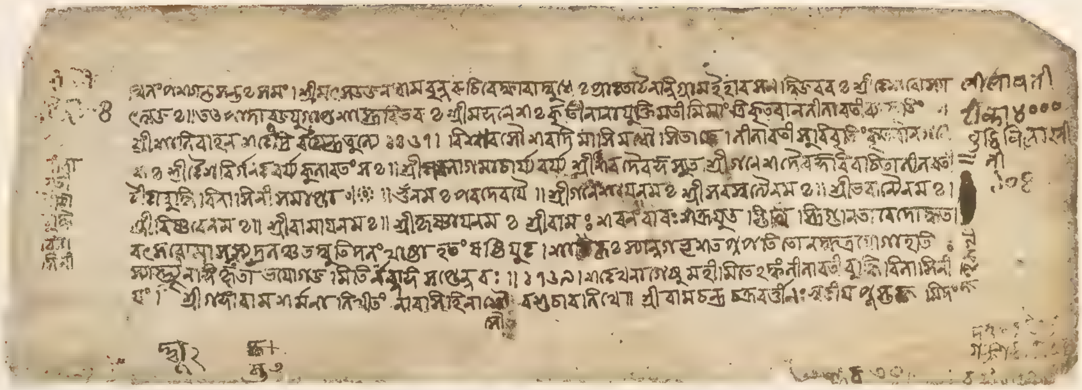
LXIX.



GAṆEṢA DAIVAJÑA, BUDDHIVILĀSINĪ.—A.D. 1658.

INDIA OFFICE LIB., SANSKRIT 1012.

Plate LXIX.—Sanskrit.

## India Office Library. Sanskrit 1012.—A.D. 1658.

A COMMENTARY on Bhāskara's Līlāvatī, entitled *Buddhivilāsinī*, composed by Gaṇeṣa Daivajña in Ṣāka 1467 = A.D. 1545. On paper; about 11¾ in. by 4½; usually ten lines on a page. Written by Gaṅgārāma Ṣarman in Ṣāka 1580 = A.D. 1658, i.e., 113 years after the date of composition (though the scribe seems, by some not very intelligible mode of calculation, to make the difference amount to 117 years). It has been selected as the oldest among nearly two hundred Bengālī MSS. of the Colebrooke collection which have been examined, the next three in point of age being dated respectively A.D. 1675, A.D. 1720, and A.D. 1730. Colebrooke relied on this more than on any other commentary in his *Algebra of the Hindus* (1817). The plate represents f. 104*b*.

*Paper.* The paper on which this MS. is written is made of some different material from the modern Indian straw paper; neither is it impregnated with yellow arsenic and other chemicals to protect it from insects.

*Writing.* The character of the writing generally much resembles that of a MS. of the Mānavadharmaṣastra, dated Ṣaka 1453 = A.D. 1531, of which a specimen is given by Rājendra Lāla Mitra in his *Notices of Sanskrit MSS.*, vol. iii., p. 117. It does not present the long flourishes which are so characteristic of modern Bengalī MSS., and keeps the different letters and ligatures more distinct from each other. Even the distinction between *n* and *l* is kept up, which is unknown to the modern MSS. The difference between the dental and lingual *n* is not so marked as in later times, but may be noticed in the presence or absence of the top line. Such combinations as *dg*, *ṅg*, and *jñ*, resemble each other very much, but may be distinguished by a close comparison. The letters *r* and *v* are, as a rule, not differentiated, as in later Bengālī (on the margin, for instance, in the lower right-hand corner) by a little line being drawn through the *r*. This distinction, however, does sometimes occur in the text; for example, in the words *ṣaraṇaṃ* and *vārah* in l. 6. The top bow of *i*, when connected with a consonant, sometimes runs so completely into the top line of the consonant, that nothing is left but the vertical down stroke before the consonant. The shape of *j* is somewhat peculiar, and so is that of *k*, of which two forms, the older and the more recent, continually occur on the same page. We may add that the circle attached to the word *aṅka*, l. 8, is not *anusvāra*, but belongs to the guttural *ṅ*, which it is intended to express.

(1) -khilaṃ paṣyanti santaḥ samaṃ | ṣrīmat sajjanadhāmavṛindaruchire ksharāmbudheḥ praktaṭe nandigrāma ihavasaṇa[*read* -sad]dvijavaraḥ ṣrī-keṣavo['] syā-

(2) tmajaḥ | tata-[*read* tāta-]pādābjayugāptaṣāstravibhavaḥ ṣrīmad-gaṇeṣaḥ kṛitī nanayuktimatīm imām tri [*dele*] kṛitavān līlāvatīvyākṛitiṃ ||

(3) ṣrī-ṣalivāhanaṣake['] drirasendratulye 1467 | viṣvāvasau ṣaradi māsi madhau sitaje [*read* sitapakshe ?] līlāvatī-suvivṛitiṃ kṛitavān gaṇe-

(4) ṣaḥ ṣrī-kaiṣavir gaṇakavaryyakulavataṃsaḥ | ṣrī-samanā-[*read* -ntā-]gamachāryyavaryya-ṣrī-keṣava-daivajñasuta-ṣrī-gaṇeṣadaivajñavirachitā līla[*read* -la-]vatī

(5) ṭīkā buddhivilāsinī samāptā || * | oṃ namaḥ paradeva[*add* tā]yai || ṣrī-gaṇeṣāya namaḥ ṣrī-sarasvatyai namaḥ | ṣrī-bhavānyai namaḥ

(6) ṣrī-vishṇave namaḥ | ṣrī-rāmāya namaḥ | ṣrī-kṛishṇāya namaḥ ṣrī-rāmaḥ ṣaraṇaṃ || vāraḥ ṣakrayutas tithis triguni-[*read* -ṇi-]tā vedoddhatā

(7) vatsaro māsa[s ta- *from the lower margin*] sya dalañcha tadyutidalaṃ khāshṭāhataṃ shashṭiyuka [*read* yutaṃ ?] | ṣākaḥ syān nagabhūṣata-[*i.e.* 117 ?]prapatito nakshatrayogāhatiḥ

(8) syād dvyūnāṅgakṛitā bhayogajamitir navāṅgasaptendavaḥ || 1769 || ṣake khanāgeshumahīmite [*i.e.* 1580] 'ṅkalīlāvatī-buddhivilāsinī-

(9) yaṃ | ṣrī gaṅgārāmaṣarmaṇā likhitaṃ [*read* °khi°] nārasihinā sauraṣuchavalikhe [*sic*] | ṣrī-rāmachandra-chakravarttīṇaḥ [*read* -rttinaḥ] svakīyapustakam idaṃ granthasaṃkhyā . . . . ||

*The partially obliterated writing in the upper left-hand corner is meant for an abbreviation of* a[ṅka]lī[lāvatī]ṭī[kā] buddhi[vilāsinī] [patra] 104.

*In the lower right-hand corner we read in three lines:* dattaruha i 2 gaṅgārāmachakravattī lekhām e

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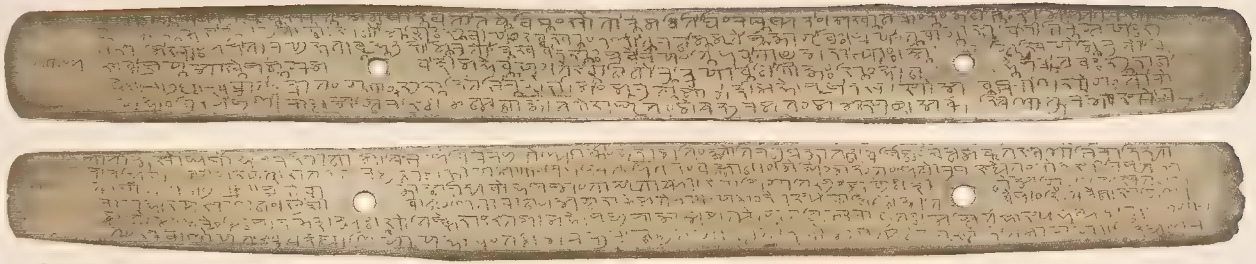
[For the description of this and the following plate, the Committee are indebted to Professor Dr. Haas, of the British Museum.]

LXX.



RIGVEDA.—(XVIth CENT.)

INDIA OFFICE LIB., MACKENZIE COLL., No. 84.

Plate LXX.—Sanskrit.

India Office Library. Mackenzie Collection, no. 84.—[XVIth cent.?]

A PART of the *third Ashtaka of the Ṛigveda.* On palmleaf, about 14 in. by $1\frac{1}{4}$; 51 leaves; 6 lines. In the absence of a date, our only guide to the approximate age of this MS. is the strong resemblance which it bears to a MS. of the Śeshadharma, an appendage to the Harivaṃsa, which Dr. Burnell assigns to circa A.D. 1550 (see his South-Indian Palaeography, 2nd edit., pl. xxxi.). We may therefore venture to ascribe it to the latter part of the xvith century. The plate represents ff. 10*b*, 11*a*, and contains the Vedic text from [*māta*]*riśvānam*, Maṇḍ. iii. 26, 2, to *vidathāni pra*[*chodayan*], 27, 7.

*Writing.* The letters are traced, or rather scratched, upon the leaves with a dry point. There are two blank spaces with holes for strings or pegs. The character is the so-called *Nandinagarī*, a local modification of the Devanagarī in the South of India, like the Kaithi and Mahājanī in the North. An older form of it, given in Dr. Burnell's Plate xxx., leads us up to its immediate source, and shows us that this alphabet is only a branch of the fully developed Devanagarī.

*Accentuation.* The accents are given in this MS. only on the first ten leaves and on ff. 41*b*, 42*a*, the rest being unaccented. On the plate they cease at f. 10*b*, line 5. The principle of accentuation is the same as that of all the northern MSS. of the Ṛigveda. Udātta has no special mark of its own; svarita following it is marked by a vertical down stroke by the side of the syllable carrying it; and anudātta takes the shape of a semicircle under the syllable instead of a horizontal stroke. Natural svarita only occurs once in the plate, in *ukthyàm*, l. 1; where, however, the writing is such that it might also be read *ukáthyam.* When svarita is followed by udātta, a figure is inserted (either 1 or 2, according as the preceding syllable is short or long), but this figure is not made the bearer of svarita above and anudātta below, as in the more carefully written Devanāgarī MSS.; it is simply preceded by anudātta under the syllable which is sounded with svarita, and succeeded by dependent svarita in the second syllable following. Thus the MS. reads in III. 8, 4, *svā̱dhyo̱* 2 *ˈmanásā*; and in III. 12, 7, *pathya̱* 2 *anù* (omitting anudātta under the syllable *pa*). In the unaccented portion of the plate we find the figures 1 and 2 in *apupo*[*d*]*dhya* 1 *rkam*, f. 11*a*, l. 1, and in *adhvare* 2 *gniḥ*, l. 5, to indicate the place of svarita. A modification of this system of accentuation is found in the MS. 281 of the Mackenzie Collection, in which anudātta is marked by a turned down hook (˥) by the side of a letter (making *va̱* look like *ka*); whereas svarita is denoted by a turned up hook (˩) in place of the vertical down stroke; and every other syllable, whether unaccented or with udātta, has a horizontal stroke at its side like a hyphen.

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Instead of giving a full transcription, it will suffice to point out the mistakes in these two pages. Omissions of letters or syllables occur in the following places: *var*[*sha*]*nirṇijah*, f. 10*b*, l. 4; *a*[*na*]*vabhrarādhaso*, l. 5; *apupo*[*d*]*dhya°* and *ādi*[*d*]*dyāvāpṛithivī*, f. 11*a*, l. 1; *devā*[*ñ*]*jigāti*, l. 3; *ghṛitani*[*ṛni*]*k svā°*, l. 5, where the virāma is omitted under *k*, as likewise in *ukthyam*, f. 10*b*, l. 1. A superfluous visarga appears in *śochishkeśaḥstam*, f. 11*a*, l. 5. Short *u* instead of *ū* occurs in *utaye*, f. 11*a*, l. 6. In the accentuation a mistake is made by omitting anudātta under the last syllable of *parvatāñ*, f. 10*b*, l. 3. Two errors have been corrected by the scribe himself by erasure in the words *a*[*thi*]*tithim*, f. 10*b*, l. 1, and *pa*[*ya*]*ryapaśyat*, f. 11*a*, l. 2. All nasals in conjunction with consonants are represented by anusvāra only.

RASHĪDU 'D-DĪN, ǴĀMI'U 'T-TAWĀRĪKH.—A.D. 1314-15.

ROYAL ASIATIC SOCIETY, ARAB. P. CAT. 1.

PLATE LXXI.—ARABIC.

## ROYAL ASIATIC SOCIETY. ARAB. P. CAT. 1.—A.D. 1314–15.

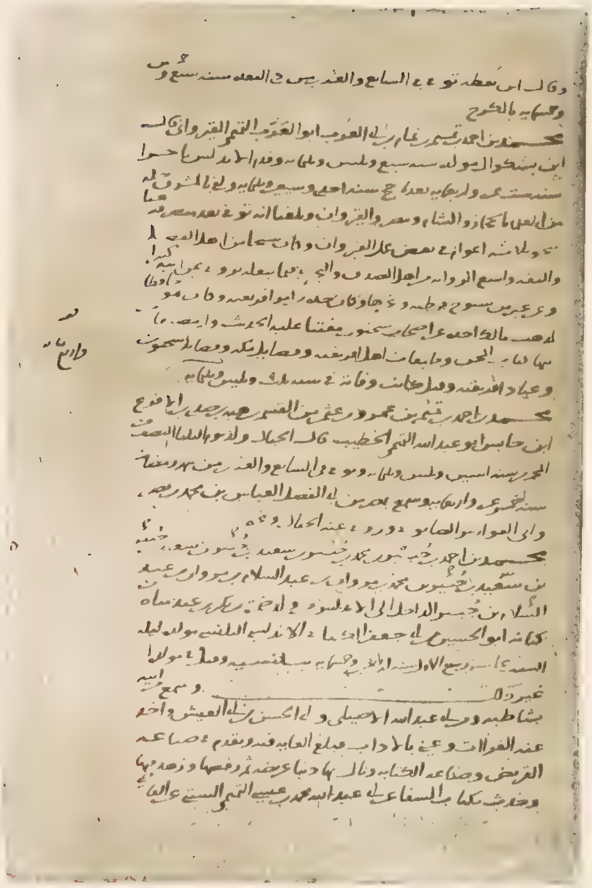
PORTIONS of the work entitled *Ǵāmiʿu 't-Tawāriḫ*, or Universal History, composed in Persian by Rashīdu 'd-dīn Faḍhlu 'llāh 'ibn ʿImādu 'd-daula, commonly called Rashīd Ṭabīb, and translated into Arabic under the author's inspection. He commenced the work in A.H. 700=A.D. 1300–01, and finished it in A.H. 710=A.D. 1310–11. See Morley, *A Descriptive Catalogue of the Historical MSS. in the Arabic and Persian Languages, preserved in the Library of the Royal Asiatic Society*, pp. 1–11, and Rieu, *Catalogue of the Persian MSS. in the British Museum*, vol. i., pp. 74–78. On paper, about 19 in. by 11¾; 63 leaves. According to a note at the end of the history of India, f. 40*b*, this copy was transcribed in A.H. 714=A.D. 1314–15, four years before the death of the author, which took place by the hand of the public executioner in A.H. 718=A.D. 1318–19. Other and larger portions of the same MS. were discovered by the late Dr. D. Forbes in the library of Colonel Baillie (see Morley, *loc. cit.*, p. 5), whose collection has since been transferred to the University Library of Edinburgh.

*Ruling.* On one side with a dry point. There are double side-lines.

*Writing.* A good, clear Nas͟hī, with many vowels and other orthographic signs. The diacritical points are often omitted.

*Ornamentation.* This MS. is illustrated with one hundred paintings, which, according to Morley (*loc. cit.*, p. 10), are "executed in a much higher style of art than is usually to be found in Oriental MSS.," at least of such early date. Of the picture which we have selected for reproduction, f. 2*a*, he says: "In the fragments relating to the history of Muhammad, there is a curious painting of the siege of the fortress of the Bení Nuzair" (*read* 'an-Naḍhīr), "in which there is a portrait of the Prophet. He is represented on horseback, and an angel" (Gabriel) "is hovering over him, holding in one hand a flask and in the other a cup. In general, as is well known, Eastern artists refrain from depicting the sacred features of Muhammad, substituting, in place of the head, a flame or glory. Mr. Bland indeed possesses, in his inestimable collection, a MS. in which there is a portrait of the Prophet; but, with that exception, this is the only instance I know of in which his features are pourtrayed." (Mr. Bland's MS. is probably now in the collection of the Earl of Crawford and Balcarres.) Above the picture, at the top of the page, is written in Persian, in a modern hand, انحضرت صلى الله عليه وآله وسلم كه محاصره بني النضير كرده بودند وكفار آنجا از بالاي قلعه تير وسنك مي انداختند that is to say, "the Prophet besieging the Banu 'n-Naḍhīr, and the unbelievers of the place throwing arrows and stones from the top of the castle." The scene depicted is evidently, however, the surrender of the Jewish stronghold. See Weil, *Mohammed der Prophet*, pp. 134–6; Sprenger, *Das Leben und die Lehre des Mohammad*, 3ter Bd, pp. 161–2; Muir, *The Life of Mahomet*, vol. iii., pp. 208–214.

LXXII.



**ʾAL-MAḲRĪZĪ, ʾAL-MUḲAFFĀ.— A.D. 1420-41.**

LEIDEN, UNIV. LIB., COD. 1366.

## LEIDEN. UNIVERSITY LIBRARY. COD. 1366.—A.D. 1420-41.

PART of the *Mukaffā*, a huge biographical dictionary of native Egyptians, as well as foreign residents in and visitors to Egypt, compiled by the able and voluminous Egyptian writer Taķīyu 'd-dīn 'Aḥmad 'ibn 'Alī 'al-Makrīzī (so called from Makrīz, a quarter of the city of Ba'labekk or Baalbec, whence his family originally came), born probably A.H. 766=A.D. 1364-65, died A.H. 845=A.D. 1441-42. Had it ever been finished, this gigantic work would have filled at least eighty volumes (see De Sacy's *Chrestomathie Arabe*, t. i., pp. 117, 120). Not more however than sixteen of these were completed even in the rough draft (see Quatremère, *Histoire des Sultans Mamlouks*, t. i., p. x.), of which, it is believed, but four are to be found in Europe, all in the handwriting of the author; namely three in the University Library of Leiden, which formerly belonged to the eminent Orientalist Everard Scheid (see Dozy, *Notices sur quelques manuscrits arabes*, pp. 8-16, *Catal. codd. orientt. Bibl. Acad. Lugd. Bat.*, vol. i., p. xvii., and vol. ii., p. 200, no. DCCCXX.), and one in the Bibliothèque Nationale at Paris (see Quatremère, *loc. cit.*, p. xi.). The Leiden MS. consists of three volumes, the first and third of about 500 pages, the second of about 150; obviously portions of the *sawād* or rough draft of the work. On coarse though not thick paper, of a brownish yellow colour; about 9½ in. by 6¼. The plate represents f. 55*a* of the first volume.

*Gatherings.* The *kurrāsas* are not marked in any way, nor are the leaves numbered.

*Writing.* A small, neat Nasẖī, such as we might expect from a practised penman like the author, evidently written with great rapidity. The diacritical points are often omitted.—The arithmetical figure ٥ (5) in red ink, on the outer margin, seems to mark the occurrence of the name جبير *five* times in ll. 18 and 19, like ٣ (3) over سعيد in l. 19, or ٢ (apparently 4) over the last جبير in l. 18. The letters صح in the text, ll. 18–20, imply that the words over which they stand are correct (صَحّ). The same letters over the words واربع ماية on the outer margin mean that they are a correction (تَصْحِيح) of the words وثلثماية in the text, l. 12. From مولده ليلة, at the end of l. 21, to بشاطبة, at the beginning of l. 24, has been written over an erasure (with the exception of the words وخمسماية in l. 22); this accounts for the prolongation of the last letter in ذلك, l. 23.—The name محمد at the commencement of each article is in red ink, ll. 3, 13, 18.

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(1) وقال ابن نقطة توفي في السابع والعشرين من ذي القعدة سنة سبع وخمسين

(2) وخمسماية بالكرخ

(3) محمد بن احمد بن تميم بن تمام بن ابي العرب ابو العَرَب التميمي القيرواني قال

(4) ابن بشكوال مولده سنة سبع وثلثين وثلثماية وقدم الاندلس تاجرا

(5) سنة ست عشرة واربعماية بعد ما حج سنة احدي وسبعين وثلثماية ولقي بالمشرق جلة

(6) من العلما بالحجاز والشام ومصر والقيروان وبلغنا انه توفي بعد منصرفه عنا

(7) بنحو ثلاثة اعوام في بعض عمل القيروان وكان شيخا من اهل الفضل

(8) والثقة واسع الرواية من اهل الصدق والتحري فيما ينقله يروي عن ابيه كثيرا

(9) وعن غيره من شيوخ قرطبة وغيرها وكان جده من امر [*read* امرا] افريقية وكان هو حافظا

(10) لمذهب مالك اخذه عن اصحاب سحنون مغتبيا (*sic*) عليه الحديث وله مصنفات

(11) منها كتاب المحن وطبقات اهل افريقية وفضايل مكة وفضايل سحنون

(12) وعباد افريقية وقيل كانت وفاته في سنة ثلث وثلثين وثلثماية [corrected on the margin into واربع ماية]

(13) محمد بن احمد بن تميم بن عمرو بن عثمن بن القسم بن هبة بن صدي بن الاقرع

(14) ابن حابس ابو عبد الله التميمي الخطيب قال الحبال ولد يوم الثلثا النصف من

(15) المحرم سنة اثنتين وثلثين وثلثماية وتوفي في السابع والعشرين من شهر رمضان

(16) سنة خمس عشرة واربعماية وسمع بمصر من ابي الفضل العباس بن محمد بن نصر

(17) وابي الفوارس الصابوني وروي عنه الحبال وغيره

صح    صح    ٢ صح

(18) محمد بن احمد بن جبّير بن محمد بن جبير بن سعيد بن جبير بن سعيد بن جبير ٥

صح    ٣

(19) بن سعيد بن جبير بن محمد بن مروان بن عبد السلام بن مروان بن عبد

(20) صح السّلام بن جّبير الداخل الي الاندلس من ولد ضمرة بن بكر بن عبد مناة بن
(21) كنانة ابو الحسين بن ابي جعفر الكناني الاندلسي البلنسي مولده ليلة
(22) السبت عاشر ربيع الاول سنة اربعين وخمسماية ببلنسية وقيل في مولده
(23) غير ذلك وسمع من ابيه
(24) بشاطبة ومن ابي عبد الله الاصيلي وابي الحسن بن ابي العيش واخذ
(25) عنه القرات وعني بالاداب فبلغ الغاية فيه وتقدم في صناعة
(26) القريض وصناعة الكتابة ونال بها دنيا عريضة ثم رفضها وزهد فيها
(27) وحدث بكتاب الشفا عن ابي عبد الله محمد بن عيسي التميمي السبتي عن القاضي [عياض]

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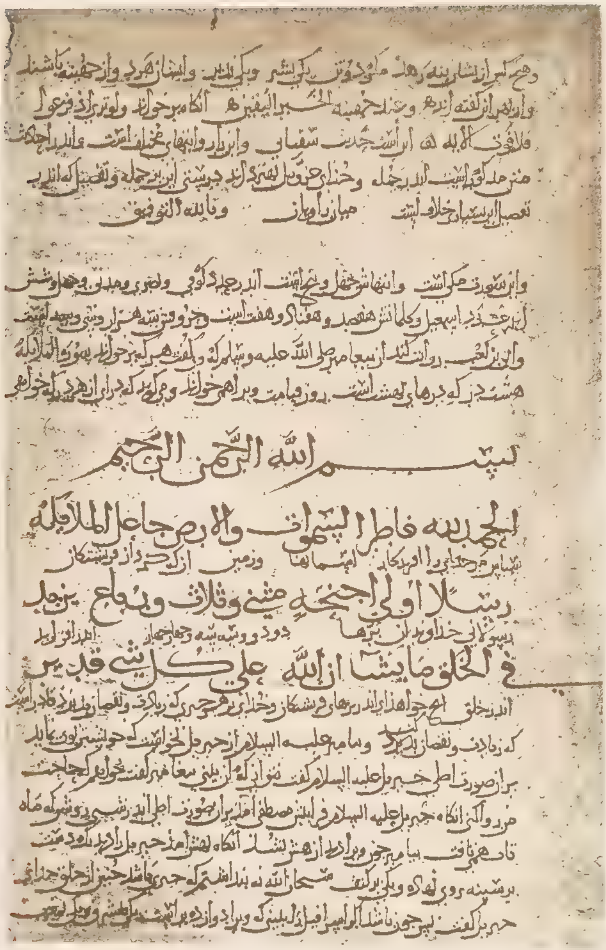
[In describing this plate the Committee have to acknowledge the kind assistance of Professor Dr. De Goeje of Leiden.]


بسم الله الرحمن الرحيم
الحمد لله فاطر السموات والارض جاعل الملائكة
رسلا اولي اجنحة مثنى وثلاث ورباع يزيد
في الخلق ما يشاء ان الله على كل شي قدير

THE ḲORʾĀN.—(XIIᵀᴴ CENT.)

GOTHA, MS. ARAB. 914.

## GOTHA. DUCAL LIBRARY. MS. ARAB. 914.—[XIITH CENT.]

THE *Kor'ān*, with a Persian interlinear translation and a commentary in the same language. On darkish yellow cotton paper, about 12 in. by 8; 183 leaves, with 25 lines in a full page. Imperfect at the beginning and end, extending from sūr. xix. 20 to sūr. xxxix. 28, with a few lacunae. The name of the author of the translation and commentary is unknown. See W. Pertsch, *Die Arabischen Handschriften der herzoglichen Bibliothek zu Gotha*, 1ter Bd, p. 417, no. 535. Dr. Pertsch remarks that this is the oldest Persian MS. that he has ever seen (*loc. cit.*, p. 419). If we compare the handwriting with that of Plates VIII. and IX., we may ascribe it to the earlier part of the xiith cent. The plate represents f. 144*b*, and contains the end of the commentary on sūr. xxxiv. and the beginning of that on sūr. xxxv., the first verse of which is quoted and translated.

*Gatherings.* The *kurrāsas* consist of five sheets or ten leaves, but have neither signatures nor catchwords.

*Ruling.* There are single side-lines, but a space of rather more than a quarter of an inch is always left vacant between the outer side-line and the writing.

*Writing.* An ancient Nashı. The *basmala* and the Arabic text of sūr. xxxv. 1 are written in elegant *Thulthī*. The diacritical points are sometimes wanting. The vowels and other orthographic signs are but sparingly added.

*Punctuation.* Occasionally ϑ or ꙍ, as in ll. 2, 3, or some similar figure.

*Forms of Letters, etc.* ڃ , ڂ , ٻ or ݜ (sometimes ݑ), ڔ ڊ (rarely ڒ ڏ), by way of distinction from غ خ ش ذ ز.—The Persian letters پ چ گ or گ, and presumably also ژ, are in no way distinguished from the Arabic ب ج ک ز; as سپاس, l. 12; پیامبر جون, l. 20; پس جون, l. 22; مکر, l. 1; کفته, l. 2.—Initial ن and ب are sometimes a little prolonged, and the point of the ب is then placed to the right of the upward stroke, as in بخواست, l. 17; بس, l. 22.—The mark which distinguishes final ک from ل has the forms ے ∽, as in یک, l. 20; but it seems to be also used in connexion with the same letter even when not final, as in مکر, l. 1; مذکور, l. 4; کوفي, l. 6; کعب, l. 8; که, ll. 8, 18; الملایکه, ll. 8, 11.—In the *Thulthi* text we find both ى and ي, ll. 13, 15; elsewhere ي or ى.—With regard to the orthographic signs there is little to note. Fatha is sometimes slightly hooked, as in عَدَد, l. 7; اللّٰه الرّحمن, l. 10. Ǵazma has the shape of a small ᴤ, as علیه, اشارت, رسول. Madda and taśdīd present their usual forms, e.g., l. 15, یشآ; l. 4, عزّ. After long ā the 'izāfat appears as ي; e.g., l. 3, روایتهاي; l. 16, برهاي; but after ـه it is represented apparently by a hamza, as in سینهٔ وي (l. 21), with which compare نخالهٔ او, pl. viii., l. 10.—Rapidity of writing has already produced an exaggerated form of 'alif and a general tendency to unusual ligatures; as in اند and خواند, l. 2; احادیث, l. 3; داند, l. 4; وجل, l. 4; اندر and هفتاد, l. 7; کوید, l. 9; خداوندان, l. 14; دید, l. 20; and the like.

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(1) وهیچ کس ازیشان بنه رَهد مگر دّو تن یکي بشیر ویکي نذیر وایشان هَر دو از جّهینه بَاشند

(2) واز بهر این گفته اند وعند جّهینة الخَبر الیَقین انگاه بر خواند ولو تري اذ فزعوا

(3) فلا فَوت الایه این است حدیث سفیاني واین‌را روایتهاي مّختلف است واندر احادیث

(4) متن مذکور است اندر جّمله وخّداي عزّ وجل بهتر داند درستی این بر جمله وتفصیل
که اندر

(5) تفصیل این بسیاري خلاف است میان راویان وبالله التوفیق

(6) واین سورت مکي است وایتهاش چهل وپنج است اندر عدد کوفی وبصري ومدني وچهل وشش

(7) اندر عَدَد اسمعیل وکلماتش هفتصد [*originally* هفصد] وهفتاد وهفت است وحروفش سه هزار وسي
وسه است

(8) وابي بن کعب روایت کند از پیغامبر صلى اللّٰه علیه وسلم که وي گّفت هر که بر خواند
سّورَة الملایکه

(9) هشت در کِه درهاي بهشت است روز قیامت ویرا همي خواند ومي گوید که دّر اي از هر
در که خواهي

(10) بسم اللّٰه الرّحمن الرّحیم

(11) الحمد لله فاطر السموات والارض جاعل الملایکه

(12) سپاس مرخداي‌را افریدگار اسمانها وزمین ان که کرد از فریشتگان

(13) رسلاً اولي اجنحةٍ مثنى وثلاث وربٰاع يزيد

(14) رسولاني خداوندان پرّها دو دو وسه سه وچهار چهار اندر افزايد

(15) في الخَلق ما يشآ ان اللّه علي كّل شي قدير

(16) اندر خلق انچ خواهد اي اندر پرهاي فريشتگان وخّداى بر هر چيزي كه زيادت ونقصان پذيرَذ قادر است

(17) كه زيادت ونقصان كند [بديرَد *originally*] وپيامبر عليه السلام از جبريل بخواست كه خويشتن بوي نمايد

(18) بر ان صورت اصلي جبريل عليه السلام گفت نتواني كه ان بيني پيغامبر گفت خواهم كه حاجت

(19) من روا كني انگاه جَبريل عليه السلام فراپيش مصطفي امذ بر ان صّورت اصلي اندر شبي روشن كه مَاه

(20) تاب همي تافت پيامبر چون ويرا ديد از هش بشّذ انگاه بهش امذ جبريل‌را ديد يك دست

(21) بر سينهٔ وي نهاده ويكي بر كتف سبحان اللّه نه پنداشتم كه چيزي بَاشد چّنين از خلق خداي

(22) جبريل گفت پس چون باشد اگر اسرافيل‌رَا بينى كه ويرا دوازده پر است يكي بمشرق ويكي بمغرب

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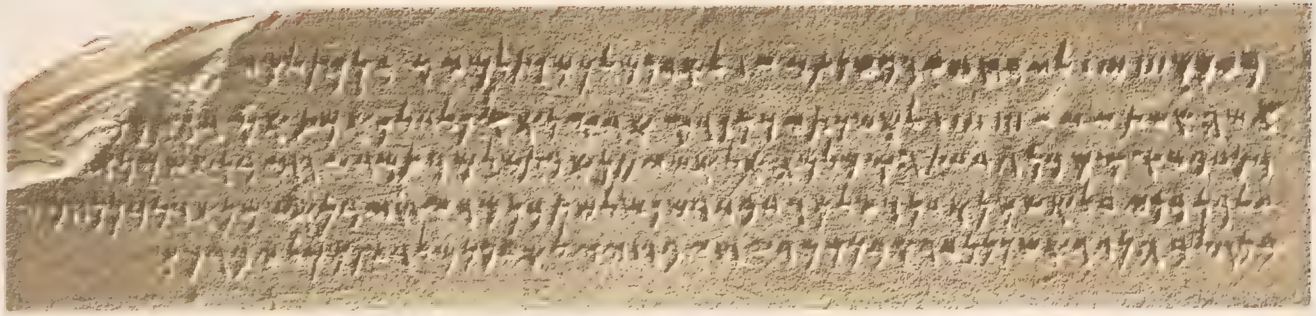
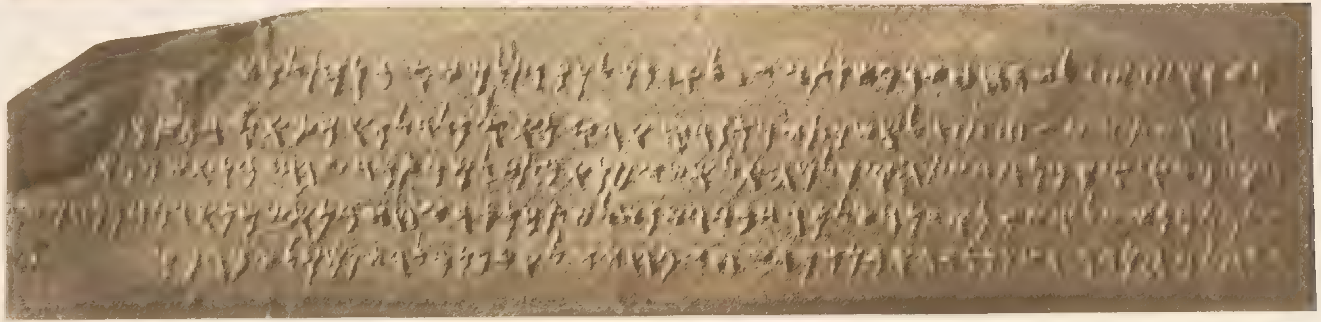
[In describing this plate the Committee have to acknowledge the kind assistance of Dr. W. Pertsch, Ducal Librarian at Gotha.]

LXXIV.





PHOENICIAN INSCRIPTION FROM CYPRUS.—254 B.C.

BRIT. MUS., DEPT. OF ORIENTAL ANTIQUITIES.

(THIS PLATE IS PRESENTED BY A. B. M. [illegible])

British Museum, Department of Oriental Antiquities.—254 B.C.

INSCRIPTION on a block of white marble, which served as a pedestal for three small statues, the hollows for the feet of which are to be seen on the upper surface. The dimensions of the stone, a piece of which has been broken away on the left, are as follows. Height, 7¼ in.; breadth, 1 ft. 9½ in.; length of the inscription, 1 ft. 2¼ in.; its breadth, 2½ in. The letters are all quite clear, with the exception of a few words at the beginning of the first line, which have been rather too deeply incised. The character is Phoenician, differing in the somewhat compressed form of the letters from the specific Cyprian type, which at an earlier period prefers slender shafts to the letters. Here too the heads of certain letters (עירדב) begin to open, as in the Aramaic character (see, for example, Pl. LXIV.).

According to Dr. P. Schroeder, who gave the first notice on the subject in the *Monatsberichte der k. Akademie d. Wissenschaften zu Berlin*, 1872 (6 Mai), p. 335, this stone was discovered by Mr. Hamilton Lang, in 1869, at Dali (Ἰδάλιον, in Phoenician אדיל), about a mile south of the village, at the foot of the heights of Ambelliri (*Revue Archéol.*, 1874, t. xxvii., p. 90), along with a number of other antiquities. Literature: J. Euting, *Sechs Phönikische Inschriften aus Idalion*, Strassburg, 1875, especially pp. 10–15; critiques by the Cte M. de Vogüé and J. Derenbourg in the *Journal Asiatique*, 1875, pp. 319–339, and by Ph. Berger in the *Revue Critique*, 1876, 26 févr., no. 9, p. 137 ff.; article by C. Clermont-Ganneau, *L'ère autonome de Citium et le dernier roi phénicien de cette ville Poumayyaton (Pygmalion)*, in *L'Instruction Publique*, 1880, 6 mars, no. 10, p. 150 ff.

(1) בימם ///||| לירח זיו בשנת Hדו לאדן מלכם פתלמיס בן פתלמי[ס] .......

(2) אש הא שת HHד///|||ו לאש כתי כנפרס ארסנאס פלדלף אמתאסר בת מ ....

(3) בן עבדססם בן גדעת הסמלים האל אש יטנא בתשלם בת מריחי בן אשמנא[דן]

(4) על בן בני על אשמנאדן ושלם ועבדרשף שלשת בן מריחי בן אשמנאדן בן נחמי

(5) בן גלב הנדר אש כן נדר אבנם מריחי בחיי לאדנגם לרשף מכל יברכם

(1) On the 7th day of the month of ——, in the year 31 of the lord of kings, Ptolemy, the son of Ptolemy ......,

(2) which is the year 57 of the people of Citium, the canêphorus of Arsinoê Philadelphû being 'Ămath-'Ōsīr, the daughter of M....,

(3) the son of 'Ebed-sūsīm, the son of Gad-'āth. These statues, which Bath-shālōm, the daughter of Mārī-ḥai, the son of 'Eshmūn-'ādōn, hath set up

(4) on behalf of the sons of her son, on behalf of 'Eshmūn-'ādōn and Shallūm and 'Ebed-Rēshūph, the three sons of Mārī-ḥai, the son of 'Eshmūn-'ādōn, the son of Naḥămī,

(5) the son of Gallāb,—the vow which their father Mārī-ḥai had vowed during his life—(are dedicated) to their lord Rēshūph Mēkhīl (?). May he bless them.

The most important point in this inscription is the precise date: in the year 31 of the reign of Ptolemy, the son of Ptolemy, corresponding to the year 57 of the Citian era, when a lady named 'Amath-'Ōsīr held the office of canêphorus of Arsinoë Philadelphi, who was evidently worshipped as a goddess. Of the Ptolemies only three reigned 31 years or more, viz.

Ptolemy II. Philadelphus, B.C. 285–247;
Ptolemy VI. Philomētor, B.C. 181–146;
Ptolemy VIII. Sōtēr II., B.C. 117–81.

Hence the inscription might possibly belong either to B.C. 254, or 150, or 86; but M. Clermont-Ganneau has settled the point definitely in favour of the first of these dates. As he has shown (*loc. cit.*), at the close of B.C. 312, Ptolemy I. Sōtēr dethroned and put to death the last Phoenician king of Citium, Pygmalion (or Pumaiyāthōn), on account of his conspiring with the Seleucides; and from that time (B.C. 311) commenced a period of prosperity for the city under Egyptian rule. Consequently the people of Citium would readily select this year for the commencement of a new era. M. Clermont-Ganneau has also set aside the objection raised to the worship of Arsinoë as a goddess during her lifetime. The era of Citium (which very nearly coincides with the Seleucian era, commencing with October, 312 B.C.) is also mentioned in a Greek inscription, found at the same time and place with this Phoenician, and dated "7th Xandikos of the Citian year 47," = B.C. 264. According to Colonna Ceccaldi in the *Revue Archéol.*, 1874, t. xxix., p. 89 ff. (compare J. H. Mordtmann in the *Z. d. D. M. G.*, 1878, Bd xxxii., p. 556), the Greek text is as follows:—

Μνασέας Ἄψητος Μετείρας ὑπερ |
αὑτοῦ καὶ τοῦ υἱοῦ Γηρύσμονος |
Ἀπόλλωνι Ἀμυκλαίῳ εὐχὴν | ἔτους ὡς
Κιτιεῖς ἄγουσιν μζ Ξανδικοῦ ζ

By way of further commentary the following remarks must suffice.

Line 1. ימם is not a plural form, but a singular, corresponding to the Syriac ܝܘܡܐ.—The numerical figures here and in l. 2 are explained and illustrated by comparison with those of the Egyptians, Palmyrenes and Syrians, in the Table appended to this Plate.—The name of the month cannot, unfortunately, be deciphered with certainty, through the fault of the stone-cutter. Schröder read חיר, *Ḥīr* (?); Euting, in 1875, זיו, *Zĕyāw* = Heb. זִו; De Vogüé, איר = Aram. אִיָּר, ܐܝܪ; Clermont-Ganneau, חזר = Syr. ܚܙܝܪܢ, which he identifies with ΕΖΗΡ, which is, according to the Hêmerologium of Florence, the name of a month with the people of Heliopolis. The name of חיר (perhaps *Ḥiyar*) seems really to occur in Abyd. 8 d. Other names of Phoenician months, which have been read with certainty, are: בל = Heb. בּוּל, Sidon. 1, l. 1; Cit. 38, l. 1; Idal. 2, l. 1; Idal. 4,

l. 2; מרפא (*Marpē?*), Cit. 1, l. 1, or מרפאם (*Marpē'īm?*), Melit. 2, l. 3; Carth. 11, l. 5; and כרר, Idal. 4, l. 2.—The title אדן מלכם, "the lord of kings," is that taken by the sovran in contrast to his suzerains. It is used, for example, of the Persian monarch, in Sidon. 1, l. 18; of the Seleucides, in 'Umm 'al-'Awāmīd 1, l. 5; and of a Ptolemy (probably Ptol. I. Sōtēr) in Larnax Lapithū, l. 3, in the form אדמלכם (either by the accidental omission of the ן, or by its assimilation in pronunciation to the following מ).

Line 2. לאש is scriptio defectiva for לְאִשֵׁי; see Carth. 195, l. 1, עשרת האשם אש על המקדשם, "the decemviri who have charge of the holy places," and compare Ps. cxli. 4, Prov. viii. 4, Isaiah liii. 3.—כתי, pronounced כִּתִּי, is the native name of Κίτιον.—כנפרס has been taken by Stade (*Jenaer Literaturzeitung*, 1875, no. 21, p. 372) for a barbarous genitive *κανηφόρας* or *κανηφόρης*, instead of *κανηφόρου*, but we may perhaps regard it simply as the nominative *κανηφόρος*. As to the expression, compare the Greek text of the Rosetta Stone, l. 5.—ארסנאם is of course the Greek genitive 'Αρσινόης.—With the name אמתאסר, "the handmaid of Osiris," compare אמתעשתרת, "the handmaid of 'Ashtōreth," Cit. 2, l. 3, אמתמלקרת, "the handmaid of Melḳart," Carth. 153, l. 4, and עבדאסר, "the servant of Osīris," Melit. 1, ll. 2, 3; Cit. 2, l. 1.

Line 3. עבדססם, "the servant of the steeds (of the Sun)," Cit. 2, l. 1.—גדעת, a name analogous to גַּדִּיאֵל, Num. xiii. 10. The latter part of the name (pronunciation uncertain) is probably identical with that of the Palmyrene עתה or עתא in עתנתן, זבדעתה, עתרעתה, and ברעתה (see Euting, *Sechs Phoen. Inschriften aus Idalion*, p. 14; Wright, *Trans. of the Soc. of Bibl. Archaeology*, vol. vi., p. 436 ff.).—יטנא, a Hiph'īl, like יקדש in Larnax Lapithū, l. 4, and ינח = הֵנִּיחַ in Athen. 7, l. 1; here perhaps *fem.*, by contraction for יטנאא.—בתשלם as a proper name is analogous to אֲבִשָׁלוֹם or אֲבִישָׁלוֹם.—מריחי probably means "my lord liveth."—The pronunciation of שלם, also found in Athen. 5, is uncertain; שָׁלֵם is common in the Bible, but שִׁלֵּם occurs.

Line 4. בן is scriptio defectiva for בְּנֵי, as in Melit. 1, l. 3, שן בן אסרשמר, "the two sons of 'Osīrshāmār." And so again in this line after שלשת.—The suffix pronoun in בני can hardly be that of the 1st pers. sing.; more probably that of the 3d pers. sing. (see Schröder, *Die Phoenizische Sprache*, p. 149), and here *fem.*—In the name עבדרשף we find the appellative of a deity, which occurs again in l. 5.

Line 5. אש כן נדר, "which had vowed," similar to the Arabic construction ٱلَّذِي كَانَ نَذَرَ; כן, imperf. יכן, is the ordinary Phoenician word for "to be."—In אבנם and לאדננם we have a remarkable form of the suffix of the 3d pers. plur. masc. It occurs again in ועזרנם, "and their helpers," Idal. 3, l. 2, and in לאבענרם "to their father," in the Punic inscription of Hanshīr Brigitta; as well as in Sidon. 1, ll. 9, 10, 19, 20, 21, both with nouns and verbs.—בחיו is plural, with the suffix of the 3d pers. sing. masc., probably pronounced בְּחַיָּו, as in מַלְכּוֹי for מַלְכוּהִי, ܡܰܠܟܽܘܗ̈ܝ.—רשף-מכל is the native appellation of the deity whom the Greeks identified with their 'Απόλλων 'Αμυκλαῖος. The pronunciation of both parts of the name is uncertain, but especially of the second. רשף is no doubt to be connected with the Hebrew word רֶשֶׁף, and may be pronounced רַשָּׁף (*ἑκάεργος, ἑκηβόλος, ἑκατηβόλος*), or more likely רְשֵׁף, for the town in Palestine which the Greeks named 'Απολλωνία is still called by the Arabs 'Arsuf, أَرْسُوف, with an apparently prosthetic 'alif. The Egyptians too had their Reshpū (see De Vogüé, *Mélanges*, p. 78 ff.).

The following genealogy may help to make the inscription clearer.

Gallāb — 'Eshmūn-'ādōn
Naḥămī — Mārī-ḥai
'Eshmūn-'ādōn *married* Bath-shālōm
Mārī-ḥai
'Eshmūn-'ādōn, Shallūm, 'Ebed-Rĕshūph.

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[For the description of this plate, and the table which accompanies it, the Committee are indebted to Professor Dr. Euting of Strassburg.]

# TABLE OF ANCIENT ARITHMETICAL FIGURES.

LXXV.

GREEK AND PALMYRENE INSCRIPTION.—A.D. 134.

BRIT. MUS., DEPT OF OR. ANTIQ.

Plate LXXV.—Greek and Palmyrene Aramaic.

British Museum. Department of Oriental Antiquities.—A.D. 134.

A BILINGUAL inscription, incised on a stone slab, measuring 13⅞ inches square, in Greek and Palmyrene Aramaic, recording the dedication by one Agathangelus, of Abila in the Decapolis, of a canopy and couch to Zeus Keraunios, for the safety of the emperor Hadrian, in the year of the Seleucian era 445 = A.D. 134.

The slab was first seen, in 1616, by Pietro della Valle (*Viaggi*, ed. 1843, vol. i., p. 356), imbedded in the wall of the mosque at Teiba or Tiba (àṭ-Ṭaiyibah), a place about two days' journey north-east of Tadmor or Palmyra; and it was found in the same position in 1691 by William Halifax, of Corpus Christi College, Oxford.

The Greek inscription was published from Halifax's information in "Philosophical Transactions," vol. xix., 1695, p. 109; and again by Dr. Edward Bernard and Dr. Thomas Smith in "Inscriptiones Graecae Palmyrenorum" (Traj. ad Rhenum, 1698), p. 2; and was reproduced by Boeckh in the "Corpus Inscriptionum Graecarum," 1844, no. 4501. The text is as follows:

*Διῒ μεγίστῳ κεραυ | νίῳ ὑπὲρ σωτηρί | ας Τρα[ϊανοῦ] Ἀδριανοῦ Σεβ[αστοῦ] | τοῦ κυρίου Ἀγαθάνγε | λος Ἀβιληνὸς τῆς Δεκα | πόλεος τὴν καμάραν ᾠκο | δόμησεν καὶ τὴν κλίνη[ν] | ἐξ ἰδίων ἀνέθηκεν | ἔτους εμυ μηνὸς Λώου.*

The Syriac inscription was first edited by Reland, "Palaestina ex monumentis veteribus illustrata" (Traj. Bat., 1714), p. 526, from Della Valle's copy; and was discussed by the Rev. John Swinton in "Philosophical Transactions," vol. xlviii., 1754, p. 745, and again, with better result, in the same work, vol. lvi., 1766, p. 4, after a personal inspection of the slab, which, in the meantime, had come into the possession of William, 2nd Earl of Bessborough. The latest revision of the text is to be found in a paper by Dr. M. A. Levy, "Zur semitischen Paläographie," in the "Zeitschrift der Deutschen Morgenländischen Gesellschaft," Bd xv., 1861, p. 615. See also a paper by W. Wright in the "Transactions of the Society of Biblical Archaeology," vol. vii., part 1, 1880, p. 4. It runs as follows.

(1) לבעל שמן מרא עלמא קרב

(2) כפתא וערשא אגתגלס

(1) *To Bĕʿēl-Shĕmīn* (or *the heavenly Baal*), *the Lord of the world, has offered*

(2) *the canopy and couch Agathangelus.*

The slab was purchased for the British Museum at Lord Bessborough's sale in 1858.

The following remarks may suffice in the way of commentary on the Syriac text.

The name בְּעַל שְׁמִן, *the Baal* or *Master of Heaven*, also by assimilation בעשמן, is known to us in Syriac, e.g. 2 Maccab. vi. 2, De Lagarde's *Analecta Syriaca*, p. 176, l. 24, and in the proper name ܒܪ ܒܥܫܡܝܢ (probably pronounced *Bar Bĕʿesh-shĕmīn*), "the son, *i.e.* the worshipper, of Bĕʿel-shĕmīn" (see Noeldeke in the *Z. d. D. M. G.*, Bd xxiv., p. 96). It is here the equivalent of Ζεὺς κεραύνιος, which leaves מָרֵא עָלְמָא to represent *μέγιστος*.—קרב is = Syr. ܩܰܪܶܒ, *to offer.*—The word כפתא is also identical with the Syr. ܟܶܦܬܳܐ, which is used to translate *καμάρα* in Isaiah, ch. xli. 22, Vers. Hexaplar., and in Eusebius, Hist. Eccles., lib. iv., cap. 15, 37, *τὸ γὰρ πῦρ καμάρας εἶδος ποιῆσαν*, ܗܘ ܓܝܪ ܢܘܪܐ ܐܝܟ ܕܡܘܬܐ ܕܟܦܬܐ.—On the form עַרְשָׁא, with שׁ instead of ס, Syr. ܥܰܪܣܳܐ, see Noeldeke in the *Z. d. D. M. G.*, Bd xxiv., p. 95.—אגתגלס, with one ג, is the natural representative in Semitic writing of Ἀγαθάγγελος.

On the form of the final ן in שמן see Levy, *loc. cit.*, p. 617. Remark also the diacritical point over the ר, of which this is as yet the earliest dated appearance in Aramaic writing, to distinguish it from ד, which was left unpointed. At a later period, however, the *d* received a point below, as we see in the Syriac ܪ ܪ *r*, but ܕ ܕ *d*.

ʿELĪYĀ BAR SHĪNĀYĀ. ANNALS.—A.D. 1019?

BRIT. MUS., ADD. 7197.

British Museum, Add. 7197.—A.D. 1019?

THE *Annals* of 'Ēlīyā Bar Shīnāyā, or Elias Bar-Sinaeus, bishop of Ṣaubā or Nisibis (Naṣībīn), who was born A. Gr. 1286=A.D. 975, and died about the middle of the xith cent. On the author see Assemani, *Bibl. Orient.*, t. iii., pars 1, p. 266. The work is described, according to this unique but defective manuscript, in *Catal. Codd. MSS. Orientt. qui in Mus. Brit. asservantur, pars prima codd. Syriacos et Carshunicos amplectens*, no. LVI. (compare Wright's *Catalogue of the Syriac MSS. in the Brit. Mus.*, p. 1206). On vellum, about 14½ in. by 11⅛; 106 leaves; 2 columns; a full page contains 49 or 50 lines in the Syriac text, somewhat fewer in the Arabic. The exact date of the composition of the work, and probably of the writing of this copy, is fixed by the statement of the author himself, who says on f. 15*b* that Yūḥannān, bishop of Ḥīrtā (ál-Ḥīrah), was ordained Catholic Patriarch on Wednesday, the 19th of the latter Teshrīn, A. Gr. 1324, (19th November, A.D. 1012,) and that he still ruled the Nestorian Church "down to this year in which this work was composed, namely A. Gr. 1330" (A.D. 1018–19). The plate represents f. 50*b*.

*Gatherings.* Owing to the fragmentary state of the volume, the original arrangement of the quires is uncertain.

*Writing.* The Syriac text was evidently written by a professed scribe, in a neat and regular Jacobite cursive. The Arabic translation appears to have been added in parallel columns by the bishop himself. From the beginning to f. 91*b* it is written in a very singular, archaic hand, obviously artificial, which one would almost have assigned at first sight to the ixth cent. (compare, for example, pl. XX.); but from that point the writing becomes an ordinary cursive, such as we would naturally expect to see in the xith cent. (compare the facsimile in Rosen and Forshall's Catalogue). The same may be observed in several of the tables throughout the volume.

*Forms of Letters, etc.* In the Syriac text ܐ ܦ ܛ and ܬܐ retain old forms; whereas ܕ ܪ ܗ ܘ and ܡ are decidedly cursive.—In the Arabic the diacritical points and vowels are but sparsely added. We observe ر̆ س̆ and ح̣ as contrasted with ز ش and خ. Taśdīd is either ـّـ or ـٚـ.

*Ornamentation.* At the end of a chapter we find occasionally a small interlaced and coloured device; e.g. on ff. 7*b*, 11*b*, 83*a*.

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(1) جدول مدخل اذار في الايام السبعة وفي ايام السنة
(2) القبطية والعربية والفارسية لما اردنا ان نضع جدول (*sic*)
(3) نعلم منه في اي يوم من الايام السبعة يدخل اذار فى كل سنة
(4) وفى اي يوم من ايام السنة القبطية او العربية او الفارسية
(5) وفى اي سنة من سني بختنصر او العرب او يزدجرد فانا
(6) ابتدينا (*sic*) من اذار الذي اتفق فى السنة الاولي لبختنصر ووضعنا
(7) في السطر الاول من الجدول عدد السنين وفي السطر الثاني
(8) مدخل اذار في الايام السبعة وفي السطر الثالث الايام
(9) الماضية من السنة القبطية وفي السطر الرابع عدد السنين
(10) القبطية لبختنصر وفي السطر الخامس الايام الماضية من الشهر
(11) العربي وفي السطر السادس اسم ذلك الشهر عند العرب
(12) وفي السطر السابع علامة السنين البسائط والكبائس للعرب
(13) ومن اول تاريخ العرب وضعنا فى السطر السابع عدد سنيهم
(14) ومن اول تاريخ يزدجرد وضعنا في السطر الثامن الايام
(15) الماضية من السنة الفارسية وفي السطر التاسع عدد سني
(16) يزدجرد وجميع ذلك وضعناه علي موجب الاصول
(17) الموضوعة فيما تقدم ۝ فاذا علمنا من ذلك
(18) مدخل اذار واردنا ان نعلم في بعض ايام السنة الماضي من
(19) السنة القبطية او العربية او الفارسية فانا ناخذ الايام
(20) التي من اول اذار والي اليوم الذي نحن فيه ونزيد عليها
(21) الايام التي كانت مضت من السنة التي نريد ان نعلم الماضي
(22) منها من قبل مدخل اذار ومهما كانت القينا منها سنة

(23) ان كانت اكثر من سنة والذي يتبقا هو الماضي من تلك

(24) السنة ⊙ وينبغي ان نعلم انه ليس تتفق ثلث سنين عربية

(25) بسائط متواليات ولا سنتين كبيستين متواليتين (*sic*) لكن

(26) سنتين بسبطتين وسنة كبيسة او سنة بسيطة وسنة

(27) كبيسة ⊙ واذا لم نعلم مبلغ سني بختنصر ولا سني ذي

(28) القرنين ولا سني العرب ولا سني يزدجرد وقد علمنا

(29) في اي يوم من الايام السبعة دخل اذار وفي كم من السنة

(30) القبطية او الفارسية واردنا ان نعلم من ذلك مبلغ سني

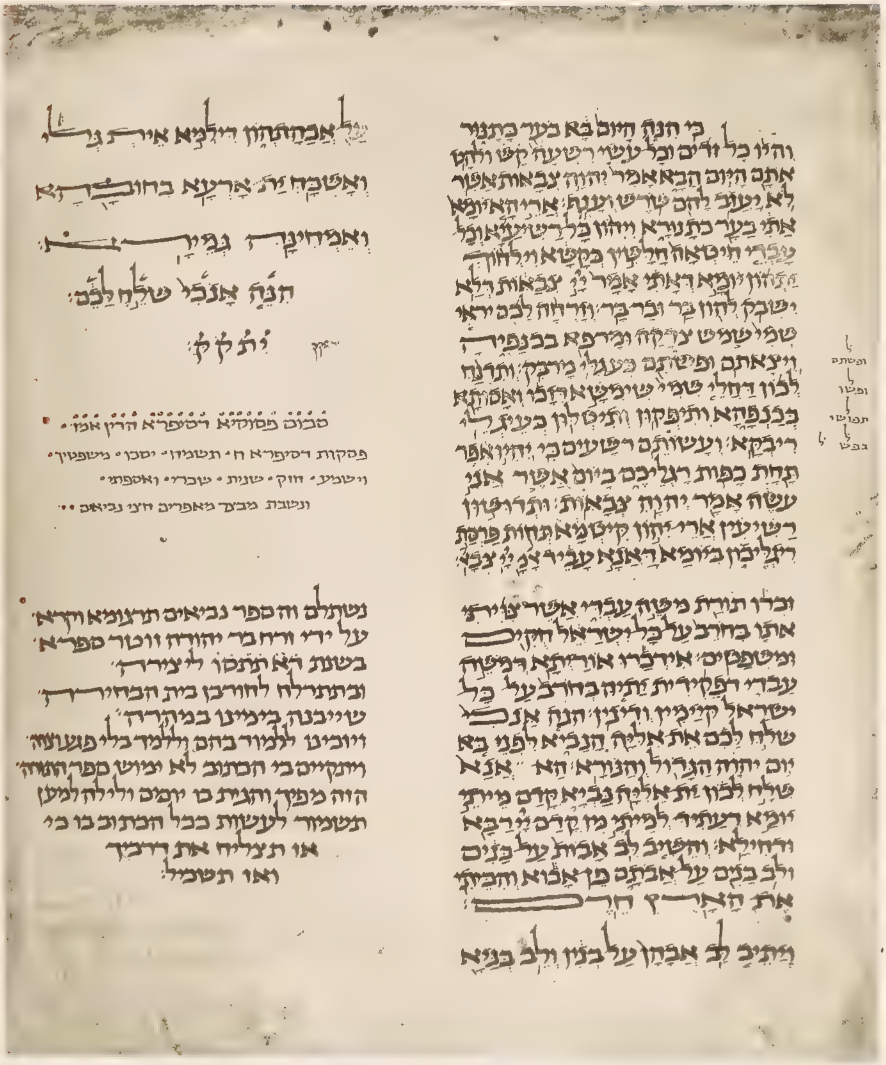
(31) هذه التواريخ فانا ننظر في اي يوم من الايام السبعة

(32) دخل اذار وفي كم من السنة القبطية او الفارسية

(33) ونطلب في هذا الجدول السنة التي اتفق فيها مدخل

(34) اذار كذلك (*marg.* والسنة التي تخرج لنا) هي السنة التي نحن فيها من سني بختنصر

(35) وذي القرنين والعرب ويزدجرد



THE PROPHETS.— A.D. 1105-6.

KARLSRUHE, GROSZH. HOF-UND LANDESBIBL., DURLACHER HS. 55.

(THIS PLATE IS PRESENTED BY D. MURRAY, ESQ., OF ADELAIDE, S. AUSTRALIA.)

PLATE LXXVII.—HEBREW.

## KARLSRUHE. GROSZH. HOF- UND LANDESBIBL. DURLACHER HS. 55.—A.D. 1105–6.

THE Former and Latter Prophets, from Joshua to Malachi. The Hebrew text is accompanied by the Aramaic (Chaldee) Targūm or translation, in alternate verses. Vellum; large quarto, about 13 in. by 10⅝; 385 leaves; 2 columns, 30 to 32 lines. A leaf is wanting after f. 11, and six leaves after f. 66; ff. 278 and 290 are only half-leaves, and ff. 74–83 have been mutilated. Written, probably in Greece, by a professional scribe named Zerach bar Yĕhūdāh, for his own use, A.M. 4866, A. Destr. Templi Herod. 1038,=A.D. 1105–6. It was purchased at Rome, in 1498, by the famous Hebraist Johann Reuchlin (Capnio), for the sum of eleven ducats (see his autograph note on f. 385*b*), and rebound by his orders.

In this manuscript both the Text and the Targūm are furnished with vowel-points and identical accents. The Text has been collated by Bruns and Kennicott; the Targūm edited (without the vowel-points) by De Lagarde. The Massōreth is very scanty, but accurate and to the point; see the note on וּפִשְׁתֵּם in the margin of col. 1 of the plate. The mark יתק̇ק̇, col. 2, l. 5, is well known; but the number of verses in the Twelve Minor Prophets is stated to be 1047 (col. 2, l. 6) instead of 1050. The *Piskōth*, or *Pĕsīkīn*, too, are only eight (col. 2, ll. 7, 8) instead of ten, ישא (Haggai ii. 12) and יבאו (Zech. vi. 15) being omitted, and their notation is different from the common one (see *Biblia Magna Rabb.*, Amst. 1724, *Massora finalis*, f. 53*b*, col. 3). The middle verse of the Prophets is said to be Isaiah xvii. 3 (col. 2, l. 9), which agrees with the usual statement. From the indentation at the head of col. 1, it would seem that at one time a Haphtārāh must have commenced here, as does a chapter in the English Bible.

The practice of dating from the destruction of the Herodian Temple was already known early in the 3d cent.; see *Mĕkhiltā*, *Massikhtā* בחדש. That this practice was followed in Europe in the xith and xiith centuries is clear from the remark of the Greek rabbi Tobiah bar Eliezer on Exod. xix. 1 (see Buber's edit. of the *Lekach Ṭōb*, Wilna, 1880, p. 126).

The plate represents f. 382*b*. On f. 383*a* commence the רשויות, or poetical pieces which the reader recites *before* reading any lesson from the Prophets. These are five in number (see De Lagarde's ed., pp. 490–3). The first is alphabetical, with the author's name, Joseph, appended. The second, which is acrostical, is by one Abraham Cōhēn, who has added to his name יחי and אמן. The third, which is also acrostical (but in which every second line is to be passed over), is by one Mĕshullām (not Gērshōm). The fourth, likewise acrostical, with the same arrangement, is by one Shĕlōmōh, who has added to his name חזק. The fifth is an alphabetical poem, with the author's name, Shĕlōmōh, appended. Then follow, on f. 383*b*, three pieces in prose (De Lagarde, p. 493), in the first of which the translator Jonathan bar 'Uzzī'ēl is apostrophised. In the second God is blessed and praised for the election of the Prophets and the giving of the Law; and in the third for the election of Israel and the giving of the Law and the Prophets. These last two pieces may have been recited *after* the reading of a lesson. Ff. 384 and 385 contain Hebrew notes, partly written in red ink.

For further details regarding this manuscript see Kennicott, *Vetus Testamentum*, Oxon. 1780, t. ii., *Dissertatio Generalis*, p. 21 (§ 50) and p. 84 (cod. 154); Bruns, *Dissert. Gener.*, Brunovici 1783, p. 93 (§ 50) and pp. 400–1 (cod. 154); De Lagarde, *Prophetae Chaldaice*, Lipsiae 1872.

*Gatherings.* The quires, 39 in number, consist of five sheets or ten leaves (ff. 278 and 290 not being included). They have catchwords, but no signatures.

*Ruling.* On one side, with a dry point.

*Writing.* The writing, which is between the ruled lines, is in the square character, in a fine Greek Ashkĕnāzī hand (remark, in particular, the forms of א and ג), apparently influenced by French teaching (observe the form of צ).

*Forms of Letters, etc.* The letters בגדכפת take *rāpheh* under the usual circumstances, but silent א and ה are sometimes similarly marked. When א is sounded, it commonly has a point below (like the *mappīk* in ה), even at the beginning of a word. The letters קצנלז have usually either *daghesh* or *rapheh* (compare *Bibl. Magna Rabb.*, *Mass. fin.*, f. 29 *b*, ll. 2, 3). Although the scribe generally closes ה, there is an unmistakable difference in form between it and ח. At the end of a word, if there be no *pathach furtivum*, ח takes an internal *shĕva*, ח̰. The letters שׁ and שׂ have the diacritical point inside, שׁ, שׂ. *Pathach* (ַ) and *sĕgōl* (ֶ) often stand for *kameṣ* (ָ) and *ṣērē* (ֵ), and *vice versâ*. Words merely reproduced (not translated) in the Targūm are occasionally abbreviated, but only, it would seem, at or near the end of a line, where the scribe was pressed for room. The dilated letters are אבהכלמםר and ת.

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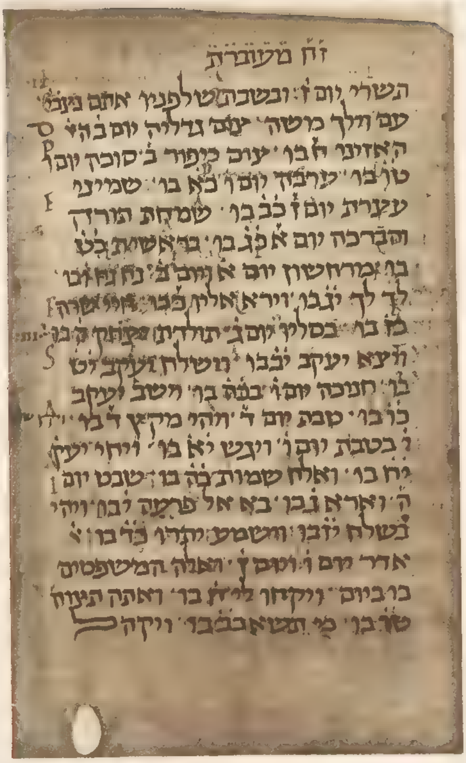
[For the description of this plate the Committee are chiefly indebted to the Rev. Dr. Schiller-Szinessy. They have also to acknowledge the kind assistance of Dr. Brambach, the Librarian at Karlsruhe.]

LXXVIII.



SĔLĪCHŌTH.— A.D. 1179.

BRIT. MUS., ADD. 27, 205.

Plate LXXVIII.—Hebrew.

British Museum, Add. 27,205.—A.D. 1179.

A VOLUME containing the *Sĕlichōth* or propitiatory prayers, according to the Ashkĕnāzī rite; imperfect. Vellum, about $8\frac{3}{8}$ in. by $5\frac{5}{8}$; 185 leaves; 19 lines. As the Table of Cycles, f. 175*a*, commences with רסא (261), we may fairly suppose that the manuscript was written in the last or nineteenth year of the cycle 260. If so, $260 \times 19 = 4940 - 1 =$ A.M. $4939 =$ A.D. 1179. The plate represents f. 180*b*.

In the present state of the volume, ff. 1–12 and 109–118 are later insertions, of the xivth cent., intended to make it serviceable for a particular subdivision of the Ashkĕnāzī rite. The scribe has also filled up f. 13*a* with a continuation of the Index begun on f. 12*b*.

The fly-leaf f. 185, written in two columns of 24 lines, is the last leaf of a quire of a Biblical manuscript, of the xiiith or xivth cent., containing Jeremiah, ch. l. 37, ובזזו—ch. li. 24, את כל רעתם אשר.

The original manuscript breaks off, on what is now f. 184*b*, in the tenth Table of the Calendar of Sabbaths, Festivals, Fasts, etc., and their respective Lessons from the Pentateuch, to which is occasionally added a Lesson from the Prophets (see the plate, l. 13, inner margin, 1 Kings, ch. iii. 15). Some of the *Sĕlichōth* are not otherwise known to us, e.g., R. ‘Azrī'ēl's Pizmōn beginning, f. 136*b*, אביוני עמך יקוון למושעות; and the text of the others offers many various readings.

Two leaves in this volume are *palimpsest*, namely ff. 179 and 180. The underlying text is that of a *Latin* manuscript of the xth cent., apparently containing ecclesiastical canons. This is one of the very rare examples of a Jewish scribe having so employed an older piece of vellum.

*Gatherings.* Of four sheets or eight pages, with catchwords.

*Ruling.* On one side, with a dry point, guided by marginal prickings.

*Writing.* Between the lines. The great bulk of the volume is in the square character, in a Greek Ashkĕnāzī hand, inclining to northern French. Ff. 1–12 and 109–118 are in German Ashkĕnāzī, probably written in Italy. F. 185 is in northern French Ashkĕnāzī.

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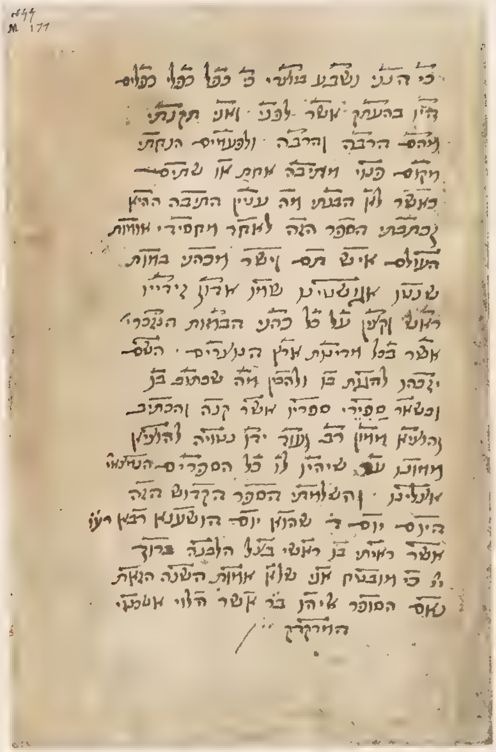
[For the description of this and the following plate the Committee are indebted to the Rev. Dr. Schiller-Szinessy.]

LXXIX.



כי הנני נשבע במורי ה' כפל כפלי כפלים
היין בהעתק אשר לפני ואני תקנתי
מהם הרבה והרבה ולפעמים הנחתי
מקום פנוי מתיבה אחת או שתים
כאשר לא הבנתי מה ענין התיבה ההיא
וכתבתי הספר הזה לאחד ממקורבי אומות
העולם איש תם וישר ומכהן במות
שנקרא אגוסטינוס שמו אדון ג'ידיו
ראש וקצין על כל כהני הבמות הנכרי
אשר בכל מדינות ארץ הנוצרים . השם
יזכהו להבנת בו ולהבין מה שכתוב בו
ובשאר ספרי ספרין אשר קנה והכתוב
והלשון מהון רב ועוד ידו נטויה להוציא
ממונו עד שיהיו לו כל הספרים הנמצאים
אתנו . והשלמתי הספר הקדוש הזה
היום יום ד' שהוא יום השמיני ראש
אשר ראיתי בו ראשי בגלל הלבנה ברוך
ה' המובטח אני שלם אותות השנה הזאת
נאם הסופר אליהו בר אשר הלוי אשכנזי
המדקדק

'EL'ĀZĀR OF WORMS, SŌDĒ RĀZAIYĀ, ETC.—A.D. 1515.

BRIT. MUS., ADD. 27,199.

Plate LXXIX.—Hebrew.

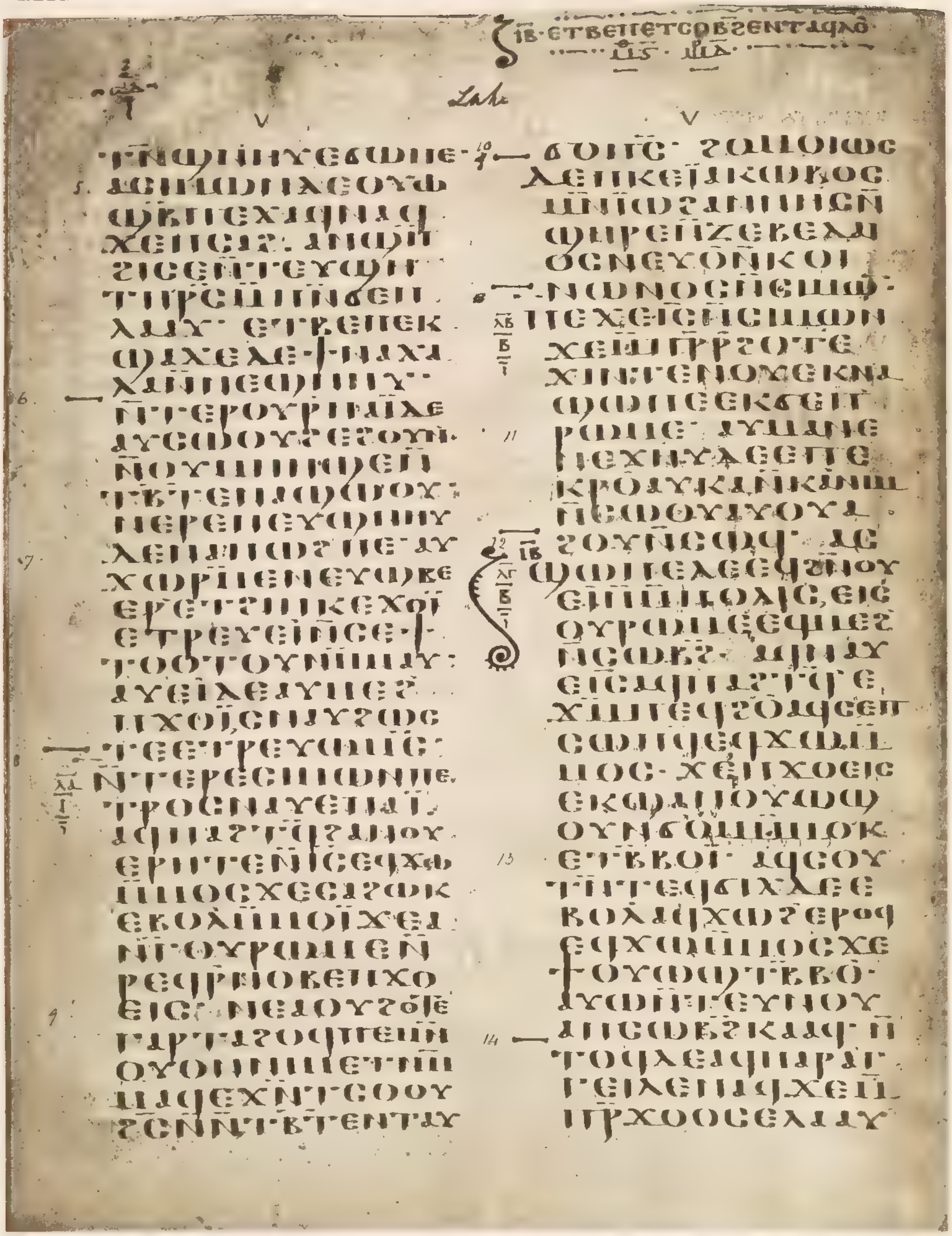
## British Museum, Add. 27,199.—A.D. 1515.

A MISCELLANEOUS volume, the contents of which are cabbalistic. On paper, about 8⅛ in. by 5½; 601 leaves. Written at Rome, and finished on Wednesday, the seventh day of the Feast of Tabernacles, A.M. 5276=30th September, A.D. 1515. The scribe was none other than the famous grammarian and lexicographer R. 'Ēlīyāhū hab-Bāchūr ben 'Āshēr hal-Lēvī, commonly called Elias Levita; and he copied it for the Cardinal Egidio of Viterbo, whose numerous annotations show that he was an excellent Hebrew scholar. The plate represents f. 601*a*. The date רשׁו, l. 16, must have been added by Elias Levita, at the Cardinal's suggestion, when the book was brought to him, for these letters, though in his handwriting, are outside of the line and in an ink of a different tint.

This manuscript has been described at some length by the late S. D. Luzzatto in the *Literaturblatt des Orients*, 1847, coll. 341–4, but not without some omissions and slight mistakes. It contains three works by the celebrated tosaphist, cabbalist and poet of the xiith and xiiith centuries, R. 'El'āzār ben Yĕhūdāh ben Ḳalonymos, of Worms, the disciple of Yĕhūdāh Chāsīd and the author of the *Rōkē'ach* (not 'Ĕlī'ezer, for רֹקֵחַ=308, which is also the numerical value of אֶלְעָזָר, but not of אֱלִיעֶזֶר): viz., *Sōdē Rāzaiyā*, סודי רזייא (again 308), or Miscellanea Cabbalistica (portions of which are comprised in the book called Rāzī'ēl, רזיאל, Amsterdam, 1701), ff. 1–379*b*; a Commentary on the *Sēpher Yĕṣīrāh*, פרוש ספר יצירה, much fuller than the printed commentary by the same author, Mantua, 1562, etc. (he quotes in it the commentary of Shabbĕthai ben Abraham Donolo, שבתי בֿר אברהם החכם והרופא, a writer of the xth cent., also cited by Rashi), ff. 379*b*–470*a*; and a psychological and metaphysical treatise entitled ספר חכמת הנפש, ff. 485*b*–600*a*. This last work is preceded by a poem beginning אוֹמַר לְךָ עֶלְיוֹן זֶמֶר רְנִינוֹתַי, and in it there are incorporated *Shĕ'ēlōth*, or Questions, by R. Shĕmū'ēl ben Ḳalonymos, ff. 522*b*–526*a*, and the *Sha'ărē ham-Miṣvoth*, שערי המצות, of R. Abraham ha-Chōzeh, ff. 583*a*–588*a*. Foll. 470*b*–485*b* are filled up with *Sĕgullōth* or charms, the days propitious for travelling, etc.

The subscription, of which the greater part is shown in the plate, commences on f. 600*b*, as follows: אמר המתנצל הכותב הספר הזה אל יאשימני אדם כאשר ימצא בספר הזה טעותים עד אין חקר (f. 601*a*) כי הנני וג׳.

*Writing.* German Ashkĕnāzī in rabbinic characters. The subscription is in larger letters than the rest of the book.



GOSPEL OF S. LUKE. (DATE UNCERTAIN.)

LIBRARY OF THE EARL OF CRAWFORD AND BALCARRES.

Plate LXXX.—Coptic.

Library of the Earl of Crawford and Balcarres.—[Date uncertain.]

A PORTION of the Gospel of S. Luke in the Sahidic or Thebaic dialect of the Coptic language, beginning in ch. iii. 8, with *μὴ ἄρξησθε λέγειν*, and ending in ch. vi. 37, with *μὴ κριθῆτε*. On vellum, about 14 in. by $10\frac{5}{8}$; 7 consecutive leaves, the first page of which is numbered ⲣϥⲍ=197; 2 columns, 35 lines. This manuscript was brought from Egypt by the late Archdeacon Tattam, at whose sale it was purchased by the late Earl of Crawford and Balcarres. It is one of the oldest extant MSS. of either Coptic version of the New Testament, though certainly not so old as the Graeco-Thebaic MS. (T) in the Borgian collection, from which Giorgi edited fragments of S. Luke's and S. John's Gospels, and which is ascribed by Tischendorf to the vth cent., but is probably of later date (see Scrivener's *Introduction to the Criticism of the New Testament*, 2nd ed., p. 132 foll.). Until, however, Coptic palaeography has been more carefully studied, it would be rash to hazard a positive expression of opinion as to its age. The plate, p. 204 (see the upper left-hand corner), contains a portion of the Sahidic version which has not been published before (viz., ch. v. 4, *τὰ δίκτυα ὑμῶν*—14, *μηδενὶ εἰπεῖν*), but there are no various readings of interest in it.

The Eusebian sections and canons are invariably marked in this manuscript, the sections being in yellow and the canons in red. The greater *κεφάλαια*, or *τίτλοι*, are also given, in green; their commencement being in each case further denoted by a scroll in green and red on the left side of the column, as in col. 2, l. 15. The contents of the several *κεφάλαια* are stated in the upper margin; and, when they happen to have parallel passages in other Gospels, the references to these are added. Accordingly, we find in the plate the Eusebian sections ⲗⲁ (31), col. 1, l. 23; ⲗⲃ, col. 2, l. 7; and ⲗⲅ, l. 16; with the corresponding canons to which they belong. Coincident with ⲗⲅ of the Eusebian sections is the beginning of ⲓⲃ (12) of the *τίτλοι*. Hence in the upper margin stands ⲓ̄ⲃ̄. ⲉⲧⲃⲉ ⲡⲉⲧⲥⲟⲃϩ ⲉⲛⲧⲁϥⲗⲟ. ⲙ̄ⲑ̄ ⲋ̄. ⲙ̄ⲁ̄ ⲇ̄.; i.e., "12. Concerning the leper who was healed. Matthew 6. Mark 4." The marginal dashes seem to indicate a smaller subdivision of the text, with which we are unacquainted.

*Ruling*. On one side, with a dry point.

*Writing*. Uncials, rather coarse and artificial in appearance. Words are not separated. The letters are often smaller at the end of a line.

*Contractions*. Not numerous, and of the usual kind, as ⲓ̄ⲥ̄ for ⲓⲏⲥⲟⲩⲥ in col. 1, l. 26. A stroke at the end of a line sometimes stands for the letter ⲛ, as in col. 2, l. 6, ⲥⲓⲙⲱ̄.

*Punctuation*. A single point, variously placed. At the end of a verse, and sometimes elsewhere, a small space is left blank.

*Forms of Letters*. The shape of ⲁ and ⲃ is hardly decisive of a late date; ⲩ ⲧ ⲉ ⲥ are rather heavily dotted; the base of ⲇ and ϫ, and the cross-stroke of ⲡ, project considerably, especially to the right; the angular portion of ⲕ does not touch the perpendicular line; the cross-stroke of ⲙ is quite low down and almost straight; ⲣ ϥ ϣ and ϯ descend below the line (but not ⲩ).

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[For the description of this plate the Committee are indebted to the Right Reverend the Bishop of Durham.]

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## ORIENTAL SERIES.

## Part VII.


EDITED BY WILLIAM WRIGHT, LL.D.,
PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.


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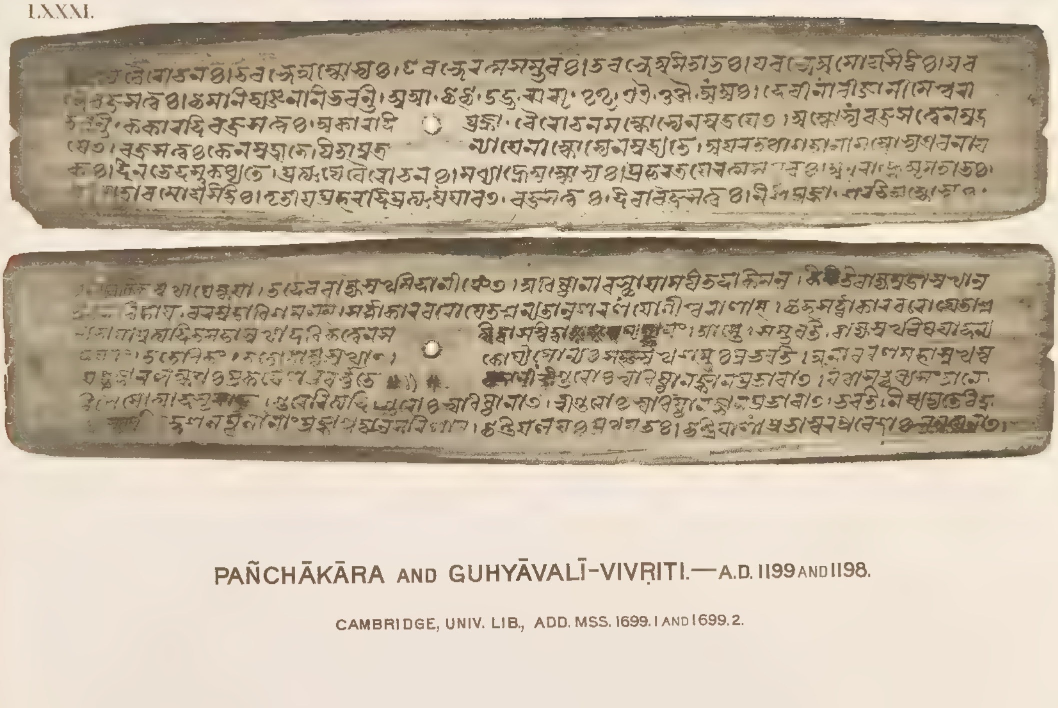
LXXXI.



PAÑCHĀKĀRA AND GUHYĀVALĪ-VIVṚITI.—A.D. 1199 AND 1198.

CAMBRIDGE, UNIV. LIB., ADD. MSS. 1699. I AND 1699. 2.

## CAMBRIDGE. UNIVERSITY LIBRARY. ADDITIONAL MSS. 1699. 1 AND 1699. 2.—A.D. 1199 AND 1198.

THE books entitled *Pañchākāra* and *Guhyāvalī-vivṛiti.* On palm-leaves; about 11½ in. by 2½; the former with six lines on a page, the latter with seven. Written by a scribe named Kāṣrīgayākara, and dated respectively in the 38th and 37th years of the reign of Govinda-pāla, who came to the throne in A.D. 1161, according to the inscription published in the *Archaeological Survey of India*, vol. iii., p. 125, and pl. xxxviii. These manuscripts form part of the collection made by Dr. D. Wright at Kāṭhmāṇḍū.

1. The *Pañchākara* (Add. MS. 1699. 1) is a short work (of only five leaves) on the mystical value of the letters of the alphabet. The plate represents f. 5 *a*, which gives the different groups of consonants that are mystically connected with the five Buddhas, and a full list of the vowels, which are said to be the "germs" of the Devis. The colophon is as follows: *parameṣvaretyādi rājāvalī pūrvavat* | *ṣrīmad govinda-pala-devānāṃ vinashṭarajye* | *ashṭatriṃṣatsambatsare 'bhilikhyamano* , *jyaishṭhakṛishṇāshṭamyaṃ tithau* | *yatra saṃ* 38 *jyaishṭha-dine* 8 *likhitam idaṃ pustakaṃ kāṣrīgayakareṇeti.* For the explanation of *parameṣvaretyadi* see the *Catalogue of Buddhist Sanskrit MSS. in the possession of the Royal Asiatic Society* (*Hodgson Collection*) by Professors Cowell and Eggeling, no. 1. The epithet *vinashṭa*, "decayed," instead of the usual *vijaya*, "triumphant," seems to refer to the decline and shortly ensuing fall of the Pāla dynasty (*Archaeol. Survey of India*, vol. iii., pp. 113, 135).

2. The *Guhyavalī-vivṛiti* (Add. MS. 1699. 2) is a work (of 18 leaves) by Ghanadeva on Buddhist philosophy and metaphysics, in 25 numbered sections. The plate represents f. 9 *b*. The colophon is as follows: *guhyāvalīvivṛitiḥ* | *vivṛitiḥ paṇḍita-sthavirаṣrī-ghanadevasya* | *govinda-pala-devānāṃ saṃ* 37 *ṣrāmaṇa* (read *ṣravaṇa*)*-dine* 11 *likhitam idaṃ pustakaṃ kaṣrīgayākareṇeti.*

*Material, etc.* The palm-leaves are so strikingly new and fresh-looking, that we might at first sight doubt the high antiquity of these two manuscripts, had we not numerous examples of equally fine preservation in the Cambridge collection. So little have these books been used, that we find in them, as well as in others, the chalk powder, which the scribe employed as a protection against insects, still adhering to many of the pages.—There is no ruling. The square space with the hole for the string is slightly to the left of the middle of each leaf.

*Punctuation, marks of erasure, etc.* Besides the ordinary daṇḍa । and double daṇḍa ॥, smaller marks (half and quarter daṇḍas) may be observed, serving as colons and commas. In the lower leaf a curious method of erasure is exemplified in leaf 2, l. 3, before the word *samyagjñānam*; it occurs frequently in Add. MS. 1699. 2, and seems to be peculiar to it. In this manuscript too corrections are covered with a yellow smear, e.g., the letters *lauki* near the beginning of leaf 2, l. 1. Emphatic words and marks are smeared with red, as is often the case.

*Writing.* These are perhaps the first manuscripts in this Series that fully deserve the title of "ancient Bengalī." *Dies diem docet.* Viewed in comparison with the four examples given in the present Part, it will be seen that, of all our specimens, plates XXXIII. and LXIX. are the only instances of thoroughly Bengālī writing. The character and date of these latter, however, lead us to assign them rather to a middle period. As for plates XVI., XVII., and XXXI., we may now refer them simply to that early variety of Devanāgarī, which we find from inscriptions to have been in common use in Bengāl in the xith and xiith centuries (see *Archaeol. Survey of India*, vol. iii., plates xxxv.–xxxix.).—Distinctively Bengālī are the initial vowel *ū*, and the very rare *lṛi* and *lṛī*, which of course could not occur as initials in any but a work on the letters: further, *e*, *ai*, *o*, *au*, both initial and medial; the consonants *k*, *y*, *r*, *v*, *sh*, which are all generally more or less angular at the bottom (*r* is not yet dotted); *kh*, *ch*, *ñ*, *dh*, and to some extent *l*, which is often very like *t*. In plates XVI., XVII., and XXXI., hardly one of these letters has the peculiar Bengalī form. On the other hand, there are, as might be expected in such old documents, certain approximations to the established Devanagarī type, particularly in the forms of *p*, *ṣ*, *h*, and the *anusvāra*. Note however the regular Bengālī *p* in the corrector's hand, in *samupa*, leaf 2, l. 7; and also *pr* in the scribe's hand, in *praveṣa*, near the end of the same line. The characters for *d* and *ṇ* we may call transitional, or midway between Devanāgarī and Bengalī.—Archaic and peculiar are the characters for *i*, both initial and medial. The former is an interesting development of the form found from the Aṣoka inscriptions onwards, a triangle of circular dots; as regards the latter, the shape of *dhi* is especially notable. Medial *u* is hard to distinguish from conjunct *v*, e.g., in the word *sukha*, which occurs twice in leaf 2, l. 1. The consonants *t* and *bh*, which often closely resemble one another, are of an early though not very uncommon type.

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Leaf 1.

(1) ka-varge vairochanaḥ | cha-varge akshobhyaḥ | ṭa-varge ratnasambhavaḥ | ta-varge amitābhaḥ | pa-varge amoghasiddhiḥ | ya-va-

(2) rge vajrasatvaḥ । imāni vyañjanāni bhavanti । a ā । i ī । u ū । ṛi ṛī । lṛi lṛī । e ai । o au । aṃ aḥ । devīnāṃ vījanīme svarā

(3) bhavanti । ka-kārādi vajrasatvaḥ । a-kārādi prajña । vairochanam akshobhyena [*read* °eṇa] mudrayet | akshobhyaṃ vajrasatvena mudra-

(4) yet | vajrasatvaḥ kena mudryate | pita putranyāyenākshobhyena [*read* °eṇa] mudryate । aparatathāgatānām akshobhya eva nāya-

(5) kaḥ | dinabhedas tu kathyate । pratyūshe vairochanaḥ | madhyāhne akshobhyaḥ | praharatraye ratnasambhavaḥ | aparahne amitābhaḥ

(6) arddharātrāv amoghasiddhiḥ | tritīyaprahārādipratyūshaṃ yāvat । vajrasatvaḥ । divā vajrasatvaḥ । niṣi prajñā । ṣaradi akshobhyaḥ |

Leaf 2.

(1) anyalaukika-suknāpekshayā tad eva vākyasukham idānīñ chet | avishṭhānāvasthāyām api tadā kim anu ı kim iti vākya-mudrāsukhānu-

(2) bhavanaṃ vihāya ı varamudrādhigamanam | sarvvākāravaropetaṣūnyatānuṣaraṇam yogıṣvarāṇām | iha sarvakaravaropetaṣū-

(3) nyatā yā satpāditamahāsukhād [*read* sūtpā°] adhikatvena sansiddhasambiddhā [*read* °baddhā] ※ ※ samyagjñānaṃ | aste ı sambhavati ı vākyasukhavishayād anya-

(4) daparaṃ ı tato[']dhikaṃ ı tato vākyasukhāt | ko[']py esho [']nyaḥ sahajasukhaṣambhuḥ prabhavati | anāvaraṇamahāsukhasva-

(5) yambhu jñānalakshaṇaḥ prakarsheṇa pravartate || 11 || idānıṃ ṣrīguroḥ svādhishṭhānajñānaprabhāvāt | yathā sachchhishyasaṃtāne

(6) viṣeshotpādas tam āha ı guror ityādi ı guroḥ svādhishṭhanāt | ṣrīguroḥ svādhishṭhānajñānaprabhavāt ı bhavati nishpadyate vidu-

(7) shāṃ samupachitakuṣalamūlānāṃ prajñāṣraddhanusariṇām ı indriyalayaḥ prathamataḥ | indriyāṇaṃ prabhasvarapraveṣaḥ samutpannāt |

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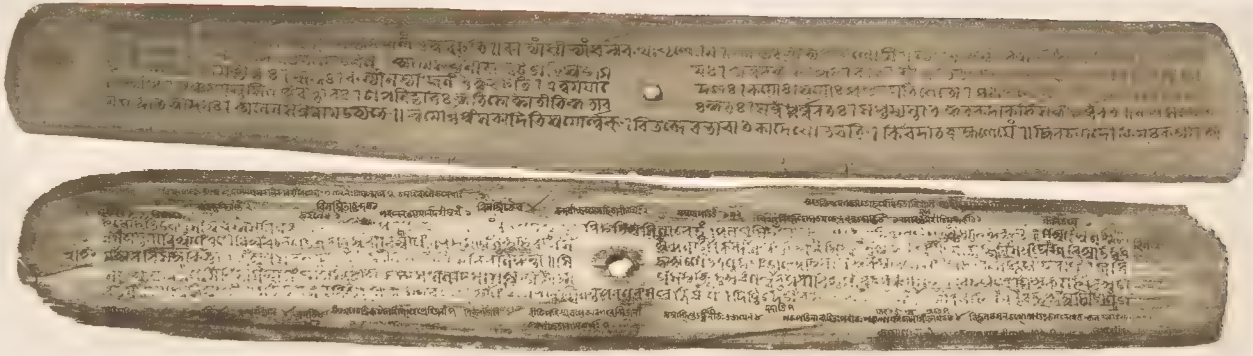
[For the description of this and the following plate the Committee are indebted to Cecil Bendall, Esq., M.A., of Gonville and Caius College, Cambridge.]

LXXXII.



ASHṬAṢABDIKĀ.—A.D. 1332.

CAMBRIDGE, UNIV. LIB., ADD. MS. 1654.2.

RĀVAṆAVĀHA.—A.D. 1380?

COLLECTION OF DR. RĀJENDRALĀLA MITRA.

## 1. CAMBRIDGE. UNIVERSITY LIBRARY. ADD. MS. 1654. 2.—A.D. 1332.
## 2. COLLECTION OF DR. RĀJENDRALĀLA MITRA, OF CALCUTTA.—XIVTH CENT.

1.

THE *Ashṭaṣabdikā*, a work on grammar, of the school of Pāṇini, as may be seen from its terminology and from the frequent citations of that author. On palm-leaves; about 13⅝ in. by 2; five lines on a page. Written by a scribe called Jaṭādhara Ṣarman, at a village the name of which appears to be Rashauli, in Nepāl Samvat 452 = A.D. 1332. It has been selected as forming an interesting link between the Bengālī writing of plate LXXXI. and that of plates XXXIII. and LXIX. The plate represents f. 35 *b*.

*Punctuation, etc.* The daṇḍas have a peculiar twist to the left.—The mark of deletion in l. 1, fourth letter, is of a kind common in Nepalese manuscripts.

*Writing.* The general character of the writing is much less bold and legible than in plate LXXXI. It has all the angularity of the Bengālī type, as exemplified in the letters *k*, *v*, and *r*, when single (shaped as in plate LXIX.) or superscript. The shape of initial *a* is rather peculiar, being neither pure Devanāgarī nor closely resembling any Bengālī form as yet noticed. Initial *i* and *u* are nearly the same as in modern Bengālī (though without the flourish at the top); and so are the letters *ch*, *ṭ*, *t*, *d*, *dh*, *n*, *p*, *bh*, *y*, and *sh*. The form of *l* varies; compare *jalaṃ* in l. 1 with the same word in l. 3, where it resembles *n* (see the description of plate LXIX.). The letter *d*, which we called transitional in the description of plate LXXXI., is here of the usual Bengālī type; and *h*, which was there pure Devanāgarī, shows as yet only slight symptoms of change. The *anusvāra* is written above the line, as in Devanāgarī.

(1) "kaḥ sa sa [*deleted*] varṇa" [*Pāṇini*, vi. 1, 101] iti dīrghaḥ | kasyāḥ nadyāḥ jalaṃ ṣuddha[ṃ] vahati || kābhyāṃ strībhyāṃ dharmakathā ṣriṇomi | kābhyaḥ strıbhyaḥ ṣriṇomi [*sic*] || "syat hrasvaṃ cha" [*Paṇ.* vii. 3, 114] | kasyāḥ striyā dharmam idaṃ | "āṅi

(2) chāpa" [*Pāṇ.* vii. 3, 105] ity etvaṃ || āy-adeṣaḥ kayoḥ dhanaṃ "ami sarvanāmna [*read* 'naḥ] sut" [*Paṇ.* vii. 1, 52] iti suḍāgamaḥ | atvabandhalopaḥ | kasāṃ strīṇāṃ bhartārasya devadattaḥ [*read* bhartarya-devad° ?] | syaṭ "ṅerāṃ nadyā-

(3) mnībhya" [*Pāṇ.* vii. 3, 116] iti ṅerāṃ avṛiddhiḥ | hrasvaḥ | kasyāṃ nadyaṃ jalaṃ ṣuddha[ṃ] vahati | etvam ayādeṣaḥ | kayoḥ striyoḥ prativasati ṣobhā | pa-karalopaḥ kāsu strīshu prativasati

(4) lakshmīḥ | "pañchamyās tasi" [*Pāṇ.* v. 4, 44] na puṃvad bhāvaḥ | chapanivṛittiḥ | "ku tiho[ḥ]" "kvatin" [*Paṇ.* vii. 2, 104–5] ku-bhāvaḥ kutaḥ | sarvaṃ pūrvvavataḥ [*read* °vat] | "saptamyastāt" [*Pāṇ.* v. 3, 10, *wrongly quoted*] kutra kada karhi sarvaṃ pūrvavat | napuṃsake ki-

(5) maṣabdāt svādayaḥ | anena sarvanāma uchyate | "svamor napuṃsakād" [*Paṇ.* vii. 1, 23] iti svamor luk | vibhakter abhavāt kādeṣo bhavati | kiṃ vadati brāhmaṇo [']yaṃ | dvivachanādau kim aḥ ka iti kā-

[The letter *ṅ* (very faint), at the left-hand upper corner of the page, denotes apparently that the case-suffixes of the dative, ablative, genitive and locative, *ṅe*, *ṅasi*, *ṅas*, *ṅi*, are under discussion.]

2.

THE *Rāvaṇavāha* or *Setubandha*, a poem ascribed to Pravarasena. On palm-leaves; about 13½ in. by 2; five lines in a page. The leaves are numbered from 1 to 68, but there are really 69, as the scribe has wrongly repeated the number 2. This work has been edited by Professor Dr. S. Goldschmidt (Strassburg, 1880), and the passage in the plate corresponds with Book vii., 45 *b*–51, of his edition. The notes, or commentary, are in a different ink from the text, and the writing is more modern. They are usually placed on the margins, but sometimes between the lines, and do not extend beyond page 65.

As to the date of this manuscript, Dr. Rājendralāla Mitra writes as follows, in the *Proceedings of the Asiatic Society of Bengal*, no. vii., July 1880, p. 120:—

"The most important circumstance connected with the codex under notice is its date. This is given in Prākṛit thus: *siri lakkhaṇassa amadema suvahare rajña veviie | posammi-sūranandasi supakshe chadamasa dinsvahe | doskhaṃvissāgame likhitasī vanīnatheneti.* Two of the words of this extract are not intelligible to me; but the purport of the whole is clear enough: it means that the manuscript was completed by one Vānmātha, on Monday, the 16th of the waxing moon in the month of Pausha (*lit.*, when the sun sojourned in the constellation Pushya) of the year of the king Lakshmaṇa 102. The figures of the year are given in three words, *dosa kha vissa*, the first of which, *dosa*, means 'the arms' = 2; the second, *kha*, 'the sky' = a cypher; and the third, *vissa*, 'the universe' = 1. They have, according to the usual rule, to be read from the right side. I have elsewhere noticed that the era of Lakshmaṇa Sena begins from the year 1106 (*Journal*, vol. xlvii., p. 399), and that the date therefore corresponds with A.D. 1208."

It is of course difficult to criticise a transcript which we do not fully understand; but we must observe (1) that the language of the colophon, as given above, is neither Sanskrit nor Prakrit, combinations like *ksh* and *nsv* being unknown in the latter language; and (2) that the word *viṣva* (in Prakṛit *vissa*) seems never to mean 1, but always 13 (see Böhtlingk and Roth *sub voc.*, and Burnell's *South Indian Palaeography*, 2nd edit., p. 78). Pro-

fessor Dr. Jacobi, of Münster, also disagrees with Dr. Rājendralāla Mitra's translation on several grounds, of which the principal are: (1) the difficulty of the expression "the 16th of the waxing moon," for the 16th of the month would be the first day of the waning moon; (2) that the explanation "when the sun sojourned in the constellation Pushya" is untenable, (*a*) because in Prakrit "in Pushya" would be expressed by *pūsammi*, not *posammi* (which is equivalent to *paushe*), and (*b*) because at the moment of the full moon of Pausha, the moon herself is in the constellation Pushya, and the sun is 180° off, at the diametrically opposite part of the ecliptic; (3) that the 16th of Pausha, A.D. 1208, fell, not on a Monday, but on a Wednesday. All these considerations, combined with the metrical incorrectness of the lines and the difficulties of the learned transcriber himself, render it, we think, almost certain that we have not at present before us an accurate copy of this interesting colophon. On merely palaeographic grounds, we should be inclined to assign the manuscript to the xivth century; and with this conclusion the word-numerals in the last line accord, if they be correctly read as 1302, and if they indicate the Ṣāka year, corresponding with A.D. 1380 (in which year, however, the 16th of Pausha fell on a Thursday).

*Writing.* The forms of the letters in this manuscript are almost, if not entirely, identical with those of no. 1.

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Postscript. Just as the above description was going to press, we received vol. V., part II., of Dr. Mitra's "Notices of Sanskṛit MSS.," which contains a lithographic facsimile of the last leaf of his manuscript and a transcript of the colophon, differing in some respects from that quoted above. The impossible *supakshe* is corrected into *supakkhe*, and *vānīnāthena* is altered into *vāṇīnāthena*, which ought, however, according to the facsimile, to be *vāṇīṇāthena*. The word *chadamasa* appears as *chaṁdaghasra*.—Dr. Mitra's supposed date falls to the ground for the following reasons. (1) The somewhat ambiguous character which he transcribes *skha*, certainly does not contain *kh* at all. It is found expressing *mba*, *su* or *sva* (see the plate, ll. 1 and 3), and *mu*, but is distinctly different from *kh*, which never has a top. (2) Whatever be the value of the rather doubtful letter rendered *g* in °*āgame*, there is clearly a long *a* between it and the following *m*; so that, if the character be really *g* (as seems most probable), the end of the compound word is not °*āgame* but °*gāme* = *grāme*, in which case the supposed date would be in reality the name of the village in which the manuscript was written.—We observe that Dr. Mitra has vitiated his transcript by repeatedly mistaking the form of initial *a*, firstly for *su* (for the real *su* see l. 1 of the plate, in the word *suanta*), and secondly for *nsv* (the word which he gives as *dinsvahe* being really *diahe* = *divase*).—These remarks suffice to show that the interpretation of this colophon is a problem the solution of which remains with those who have access to the manuscript itself.

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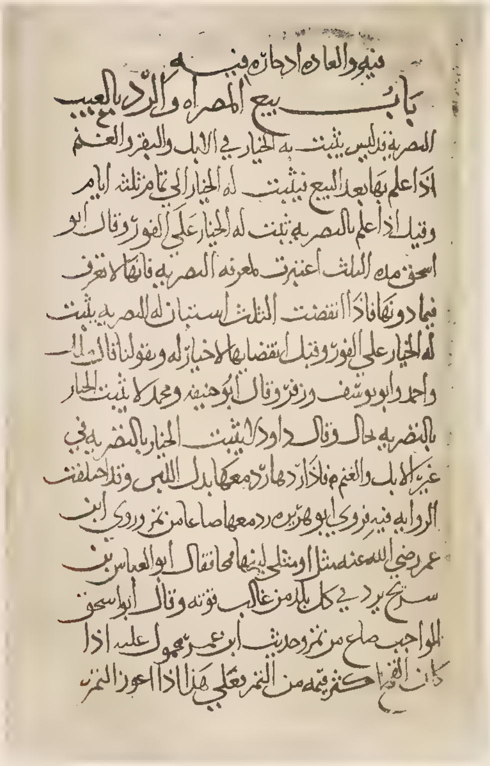
[The Committee have to thank Dr. Rājendralāla Mitra, the owner of the manuscript, and the Rev. Dr. Hoernle, the Philological Secretary of the Asiatic Society of Bengal, for this photograph, the best of four that were most kindly placed at their disposal. The extreme faintness of the bluish-grey ink, and the damaged state of the manuscript, rendered it impossible to obtain better impressions, and the photograph of the last page is almost illegible.]

LXXXIII.



فيه والعادة اجارة فيه
باب بيع المصراة والرد بالعيب
التصرية تدليس يثبت به الخيار في الابل والبقر والغنم
اذا علم بها بعد البيع فيثبت له الخيار الى تمام ثلثة ايام
وقيل اذا علم بالتصرية ثبت له الخيار على الفور وقال ابو
اسحق مدة الثلث اعتبرت لمعرفة التصرية فانها لا تعرف
فيما دونها فاذا انقضت الثلث استبان له التصرية فيثبت
له الخيار على الفور وقبل انقضائها لا خيار له وبقولنا قال مالك
واحمد وابو يوسف وزفر وقال ابو حنيفة ومحمد لا يثبت الخيار
بالتصرية بحال وقال داود لا يثبت الخيار بالتصرية في
غير الابل والغنم فاذا ردها رد معها بدل اللبن وقد اختلفت
الرواية فيه فروى ابو هريرة رد معها صاعا من تمر وروى ابن
عمر رضي الله عنه مثل او مثلي لبنها قمحا فقال ابو العباس بن
سريج يرد في كل بلد من غالب قوته وقال ابو اسحق
الواجب صاع من تمر وحديث ابن عمر محمول عليه اذا
كان اللبن اكثر قيمة من التمر وعلى هذا اذا اعوز التمر

ʾABŪ BAKR ʾAN-NAISĀBŪRĪ, ʾAL-MABSŪṬ.

A.D. 1109–10.

GOTHA, DUCAL LIB., MS. ARAB. 1149.

PLATE LXXXIII.—ARABIC.

GOTHA. DUCAL LIBRARY. MS. ARAB. 1149.—A.D. 1109-10.

PART of the *Mabsūṭ*, a work on jurisprudence by 'Abū Bakr Muḥammad 'ibn 'Ibrāhīm 'an-Naisābūrī, who died A.H. 318 (A.D. 930). On paper, about 8$\frac{3}{8}$ in. by 5$\frac{7}{8}$; 268 leaves, the first of which is blank. Written in A.H. 503 (A.D. 1109-10) by Gümüsh (Silver) bint 'Abd-'Allāh 'ar-Rūmīyah, a Turkish woman of Asia Minor, who must have been no bad Arabic scholar to make so correct and elegant a transcript of a difficult legal treatise. See Pertsch, *Die Arabischen Handschriften der herzoglichen Bibliothek zu Gotha*, iiter Bd, 2. Heft, p. 358. The colophon, which is almost wholly unpointed, is as follows: وكىىب كمش ىىب عبد الله الرومىه ىحطها فى سهور سنه ثلث (*sic*) وحمس ماىه (*sic*) حامده لله تعالي ومصليه, that is, وكَتَبَتْ كَمّش بِنْتُ عَبْدِ اللّهِ الرُّومِيَّةُ بِخَطِّها في شّهورِ سَنَةِ ثَلٰثٍ وخَمّسِ مِائَةٍ حامِدَةً لِلّهِ تَعالَي ومُصَلِّيَةً ،

*Gatherings.* Of ten leaves.

*Ruling.* Very faint side-lines, and lines for the writing, evidently produced by the aid of the *misṭarah.*

*Punctuation.* ﻫ, or some similar figure, at the end of a sentence, as in l. 11.

*Writing.* A fine, elegant Nas̱ẖī. The headings of the chapters are in a somewhat larger character (as in l. 2). The diacritical points are frequently omitted, and vowels occasionally added.

*Forms of Letters, etc.* The *muhmilah* is used with the letters *r* and *s*, رٓ, سّ (l. 9). In l. 2 we find ع subscript, to distinguish بالعيب from بالغيب. Final ا sometimes projects a little below the line. Kasrah is often slanted to the right, especially before ي, as in فيهِ (l. 1). Ǵazma is either ـّ or ـْ.

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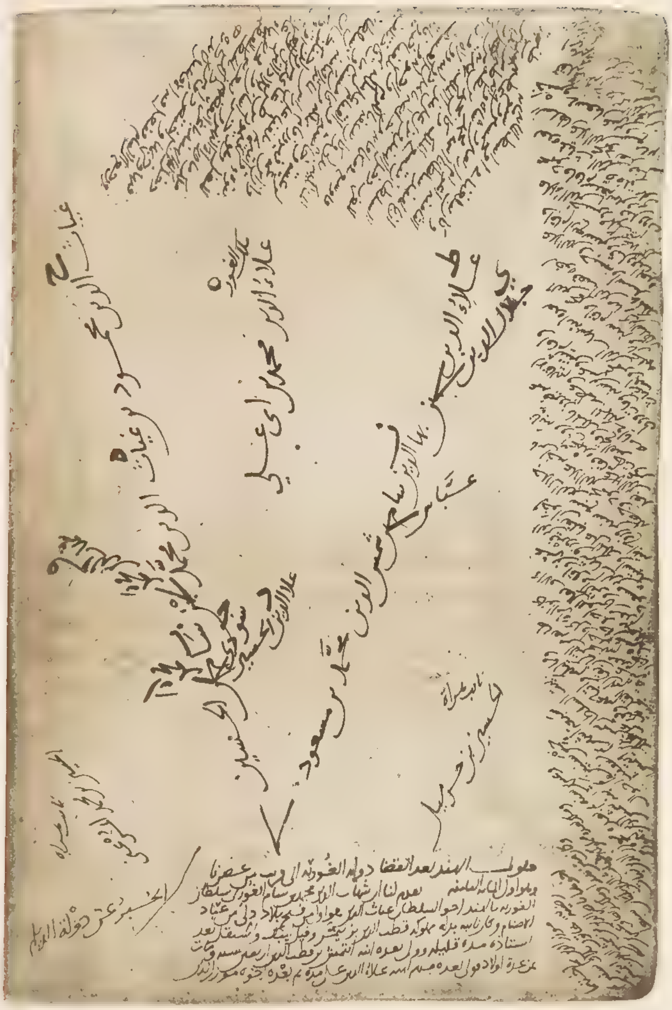
[In describing this plate the Committee have to acknowledge the kind assistance of Dr. W. Pertsch, Ducal Librarian at Gotha.]



'IBN KHALDŪN, TARJUMĀN 'AL-'IBAR.—A.D. 1401?

BRIT. MUS., ADD. MS. 23,272.

BRITISH MUSEUM. ADDITIONAL 23,272.—A.D. 1401?

THE fourth volume of the *Tarjumān 'al-'Ibar*, or Universal History, of 'Abd 'ar-Raḥmān 'ibn Muḥammad 'ibn Khaldūn, who died A.H. 808, A.D. 1406 (see his life, prefixed to *Les Prolégomènes d'Ibn Khaldoun traduits en Français et commentés par M. de Slane*, t. i., p. i.–xciii.). On paper; about 11 in. by 7⅝; 268 leaves. For the contents of the volume see *Catal. Codd. MSS. Orientt. qui in Museo Britannico asservantur: Pars Secunda, Codices Arabicos amplectens*, p. 565, no. mccxxxviii. This manuscript, and its companion, Add. 23,271, seem to have been transcribed for the author in Egypt,—where 'Ibn Khaldūn settled in A.H. 784, A.D. 1382,—before the year 788, A.D. 1386 (see the remarks of Dr. Rieu in *Catal. Mus. Brit., loc. cit.*, p. 568). The genealogical tables of the various dynasties were inserted in both volumes by the author himself; and he has also added many marginal notes, continuing the history down to about the year 803, A.D. 1400–1. The plate represents f. 208*b*, containing the table of the Ghūrī dynasty in Ghaznah, Khorāsān and India, and a long note on their successors in India, down to the year 720, A.D. 1320; with some notice of Sulṭān Muḥammad Shāh, about the years 740-50, A.D. 1339–49, who was visited by the famous African traveller 'Ibn Baṭūṭah; and of the invasion of India by Taimūr, or Tīmūr, in 1398. With this monarch 'Ibn Khaldūn had an interview shortly after, at Damascus, where he was detained from December 1400 till March 1401 (see *Les Prolégomènes d'Ibn Khaldoun*, t. i., p. lxxxvi., sqq.).

*Gatherings.* Of eight and ten leaves. The quires are numbered in the upper left-hand corner with both arithmetical figures and words, commencing on f. 1*a* with ٩ and تاسعة, but these double signatures go only as far as f. 42*a*, ١٤ and رابعة عشرة; after this we find only words, the last signature legible being سابعة وثلاثون on f. 251*a*. Each page has a catchword.

*Writing.* The scribe writes a good though inelegant Nashī, often omitting the diacritical points, and sometimes adding vowels, especially in proper names. 'Ibn Khaldūn's own hand is that of a Maghribī who has trained himself to write in the Egyptian fashion. Accordingly he points ڧ ڧ and ٯ ٯ in the usual way; but his *taśdīd* is more commonly Maghribi than Eastern. For example, in the first three lines of the note at the foot of the page, we find الغوريّة, دلى, and عبّاد, for الغوريّة, دلّي, and عبّاد.

(left) آ محمد بن الحسين        بَ سام بن الحسين

جَ سودي (*sic*) بن الحسين    دَ علا الدين الحسين بن الحسين

ةَ غياث الدين محمّد بن سام (ب)

وَ شهاب الدين محمّد بن سام (ب)

حَ غياث الدين محمود بن غياث الدين محمّد (ه)

(centre) ملك الغور علاء الدين محمد بن ابي علي

(right) زَ بها الدين سام بن شمس الدين محمّد بن مسعود

عبّاس بن شمس الدين محمّد بن مسعود

ط علاء الدين بن بها الدين سام (ز)

ي جلال الدين بن بها الدين سام (ز)

(to left) نائب هراة الحسين بن محمد المرغني (*sic*)

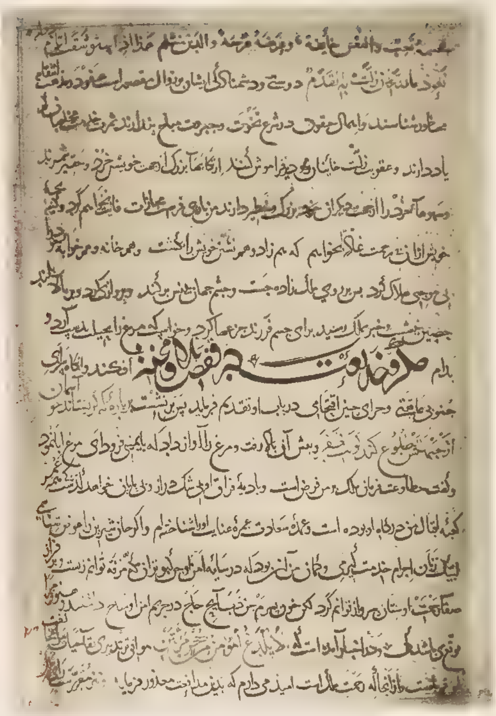
(to right) نائب هراة الحسين بن حرميل (*sic*)

(left-hand corner) الخبرّ عن دوّلة الديلم

(foot of page) ملوك الهند بعد انقضا دولة الغوريّة الي قريب من عصرنا وهو اول المائة الثامنة
تندم لنا ان شهاب الدين محمد بن سام الغوري سلطن الغورية بالهند اخو السلطان
غياث الدين هو اول من فتح بلاد دلي من عبّاد الاصنام وكان نائبه بدله مملوكه قطب
الدين بن ايتمر (? ايتمش or) وقتل ابيك واستقل بعد استاذه مدة قليلة وولي بعده
ابنه اينمش (*sic*) بن قطب الدين اربعين سنة ومات عن عدة اولاد فولي بعده منهم
ابنه علاء الدين علي مدة ثم بعده اخوه موزر الدين (outer margin) موزر الدين
ثم اختهم رضيّة خاتون ثلاث سنين ثم اخوها ناصر الدين بن شمس الدين ايتمش (*sic*)
وكان متزهدا وملك اربع وعشرين سنة وملك بعده مملوكه غياث الدين بلبان

سبعا وعشرين سنة ثم بعده موزر الدين نبات حمس سنين ثم ابنه شمس الدين كيمورس سبعة أشهر ثم ضعفت احوال بيت السلطان شمس الدين ايتمش ومماليكهم واتباعهم وقوي علي الملك طائفة من التركمان يقال لهم القلجيّة كانوا امراء كل واحد منهم مقدم عشرة آلاف يقال للواحد خان عشرة وخان عشرين واقل واكثر وكان مقدمهم جلال الدين فيروز وشهاب الدين مسعود اخوان تغلبا علي الملك واستبدّ جلال الدين سبع سنين وزوج ابنته بابن اخيه علا الدين محمود وجعله نائبه وولّى عهده فقام علا الدين بعد عمه فيروز بالملك وفتح الفتوحات وعمر الاقاليم وعظمت المملكة في ايامه واقام ثنتين وعشرين سنة ومات وولي بعده ابنه شهاب الدين عمر ولقب غياث الدين محمد واقام سنة وثار عليه اخوه قطب الدين مبارك بن السلطان علا الدين وحبسه واستبد بالملك واقام اربع سنين وقتل وولي بعده علاء الدين خسرو مملوك ابيه علا الدين محمود فاقام سبعة اشهر وقتل وولي بعده غياث الدين طغلق مملوك السلطان علا الدين محمود بعد قتل خسرو (sic) في شعبان عشرين وسبع مائة نقله كاتبه من خط شمس الدين محمد بن ابرهيم الجزري من الجز السابع من تاريخه (top of page) وكان يبلغنا في اواسط المائة الثامنة اعوام اربعين وخمسين وسبع مائة ان بالهند سلطانا اسمه محمد شاه وانه عظيم السلطان متسع الملك وكان محمد بن بطوطة من مغرب (?) طنجة المغرب دخل الهند ونزل علي هذا الملك بهدية من الخيل والقماش فاوسع في مكافاته وخلطه باهل دولته وولاه قضاء المالكية بدلي وكان يصفه بالكرم والرجولة والعسف لرعيته وخاصته والقيام علي ملكه ثم بلغنا خبر وفاته وان ابن عمه فيروز قام بملكه وكان مسنا ومات فاختلف بنوه وقرابته ثم بلغنا علي راس المائة الثامنة ان سلطان المغل وهو تيمور بن طرغاي من ولد جنكز خان ملك ما وراء النهر وخراسان وبلاد الترك والعراقين وفارس دخل الي الهند باغرا بعضهم ببعض فحطمها وعاث فيها وخربها واختص دلي من ذلك بالحظ العظيم ورجع الي الشام ففعل فيه الافاعيل كما نذكره ه

LXXXV.



NAṢR-ʾALLĀH ʾIBN MUḤAMMAD,

KALĪLAH WA-DIMNAH.—A.D. 1259.

BERLIN, ROYAL. LIB., MS. OR. FOL. 106.

## Berlin. Royal Library. MS. Orient. in Fol. 106.—A.D. 1259.

THE celebrated work entitled *Kalīlah wa-Dimnah*, translated from the Arabic version of ʿAbd-'allāh 'ibn 'al-Muḳaffaʿ (murdered A.H. 142 = A.D. 759) into Persian, about A.H. 538–9 = A.D. 1143–5, by 'Abu 'l-Maʿālī Naṣr-'allāh 'ibn Muḥammad 'ibn ʿAbd-'al-Ḥamīd 'al-Ghaznawī for the Ghaznawide sulṭān Bahrām-shāh (see De Sacy in the *Notices et Extraits des Manuscrits*, t. x., p. 94 sqq., and in the preface to his *Calila et Dimna*, pp. 39–42; and Rieu, *Catalogue of the Persian MSS. in the British Museum*, vol. ii., p. 745). On old, yellowish paper; about 11 in. by 7; 166 leaves (some of which are more modern supplements). Written at Khujandah in Mā-warā-'an-nahr, or Transoxania, by Muḥammad 'ibn Muḥammad 'ibn ʿOmar 'as-Sābāṭī (from Sābāṭ near Samarkand and Khujandah), A.H. 658 = A.D. 1259. The colophon is as follows: وقع الفراغ من تحريره بتوفيق الله وحسن تيسيره علي يدي العبد الغريب الضعيف النحيف الراجي الي رحمة ربه اللطيف محمد بن محمد بن عمر الملقب بنجم محمد (?) الساباطي غفر الله له ولوالديه ولجميع المومنين والمومنات ، تذكرة للمجلس اللزيق (?) الامير الاعز الفاضل ، المحترم افضل الاقران مفخر الاخوان سيف الدولة والدين زاده [الله] بهجة وشرفا ومتعة بالكتاب المبارك الميمون دهرا طويلا انه القادر على ما يشآ والحمد لله وحده هو كفي الصلوة على رسوله محمد المصطفي واتفق انتساخه بكورة خجنده في شهور سنة ﳝ ثمان وخمسين وستماية. The words marked as doubtful have also been read بنجم مجد and الشريف. The figure before the date seems to be due to some blunder of the scribe. The plate represents f. 122*b*, corresponding with the text published in the *Notices et Extraits*, t. x., p. 179, l. 6—p. 181, l. 11.

*Gatherings.* Of eight leaves.

*Writing.* Naskhi, with some ligatures, e.g., دشمنادگي, l. 2; غادر, l. 6; بالا, l. 11; آن, l. 14; especially in the case of explicits and the like, where a curiously intertwined *Thulthī* is employed (compare the words مكر وخديعت دَر قفص بَلا ومحنة in l. 9). The diacritical points are often wanting, but vowels and other orthographic signs are frequently added (not always correctly), particularly in Arabic and other quotations, which are written in red, as in ll. 2, 10, 11, 16.

*Punctuation.* Occasionally ، or ٧ at the end of a half-verse or clause, as in ll. 1, 16. Frequently a small space is left blank at the end of a clause.

*Erasures* may be observed in ll. 4, 5, 16.

*Forms of Letters, etc.* ڊ ڃ ڕ ڝ ط ٮ by way of distinction from خ غ ذ ز ض ظ ش; ک or ك is often written ڪ ك. The Persian گ or گ is never found, but پ and چ occur, the points being however sometimes placed thus ٗ, as in پندارند, l. 3, پروازي, l. 7, چنين, l. 10; د is often used where in so old a manuscript we might have expected to find ذ, e.g., داد, l. 11, فرمايد, l. 17.—The tanwīn of ḍammah is ٌ or ٌ; e.g. عرصةٌ, تعبٌ, l. 1. Kasrah is often a perpendicular stroke. The iẓāfat is expressed by a kasrah, as in فرصتِ مجازات, l. 5; قفصِ بلا, l. 9; درگاهِ او, l. 13; but after *a* and *ā* by a hamzah, as in سهوهاء خرد and كينهٔ بچهٔ خويش, l. 5; in the case of *ā* maddah alone may serve, as in ارتكابهآ بزرگ, l. 4; بالآ بلند, l. 7.—Observe چن for چون, l. 15.

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(1) بجسمهٔ تَعبٌ (*sic*) والنفس خائفة ، وعَرضَهٔ (*sic*) عَرصةٌ والدين (*sic*) منثلم
هٰذا اذِ استوسَقَت ايّام دولتهِ (2) نَعوذُ باللّهِ اِن زلّت بِهِ القَدَمُ
دوستي ودشمنادگي (*sic*) ايشان بر زوال مقصور است عَفو دَر مذهب انتقام

(3) محظور شناسند واِهمال حقوق در شرع نَخوَت وجبروت مباح پندارند ثمرت خدمت
مخلصان كم

(4) ياد دارند وعقوبت زلّت خائنان [زو deleted] دير فراموش كنند اِرتكابهآ (*sic*) بزرگ از جهت
خويش خُرد وحقير شمرند

(5) وسهوهاء خُردرا از جهت ديگران [خود deleted] بزرگ وخطير دارند من باري فرصتِ مجازات
فائت نخواهم كرد وكينهٔ بچهٔ

(6) خويش ازانِ (*sic*) بي مرحمت غادر [altered into غدّار] بخواهم كه همزاد وهمنشين خويش را
بكشت وهمخانه وهمخوابهٔ خودرا

(7) بي موجبي هلاك كرد پس بر روي ملكزاده جَست وچشم جهان‌بينش بركند وپروازي كرد وبر بالآ بلند

(8) حصين بنشست وخبر بملك رسيد براي چشم فرزند جزعها كرد وخواست كه مرغرا بحيلت بدست آرد و

(9) بدام مكر وخديعت دَر قفصِ بلا ومحنةِ (sic) افگند وانگاه سزاي

(10) جنوبي (?) عاقبتي وجزاي چنين اقتحامي در باب او تقدير فرمايد پس برنشست (sic) بر بارهٔ كه گر بستاند (sic) چو آسمان

(11) از جبهتش طلوع كند كوكبِ ظفر

وپيش‌آن بالا رفت ومرغرا آواز داد كه با يميني فرود اي مرغ ابا نمود

(12) وگفت مطاوعت فرمان ملك بر من فرض است وباديهٔ فراق او بي شك دراز وبي پايان خواهد گذشت كي‌همه عمر

(13) كعبهٔ اقبال من درگاهِ او بوده است وعمدهٔ سعادت عمرهٔ عنايت اورا شناخته ام واگر جان شيرين‌را عوض شناسمي

(14) لبيك زنان احرام خدمت گرمي وگمان من آن بود كه در سايهٔ امن او چن كبوتران مكه مرفه توانم زيست وبر فراز

(15) صفآ رحمتِ (sic) اوستان پرواز توانم كرد لكن خون پسرم چن ذبايح حاج در حريم امن او مباح داشتند وهنوز مرا

(16) توقع مي باشد [كي deleted] ۷ ودر اخبار آمده است كه لا يلدغ المؤمن من جحرٍ مرتين موافق‌تر تدبيري بقآ حيات مرا مخالفت

(17) اين فرمانست واز انجا كه رحمت ملك است اميد مي دارم كه بدين مدافعت معذور فرمايد ونيز مقررست راي ملك

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[In describing this plate the Committee have to acknowledge the kind assistance of Dr. W. Pertsch, Ducal Librarian at Gotha.]

LXXXVI.

ARABIC COINS.—A.D. 1221–1819.

BRITISH MUSEUM.

## BRITISH MUSEUM.—A.D. 1221–1819.

THESE coins have been selected and described by Mr. Stanley Lane Poole, for the purpose of exemplifying the history and development of the Nas͟hī character from the seventh century of the Hijrah down to the present day.

This plate takes up the history of Arabic epigraphy, as exhibited on coins, at the point where Plate XXII. left off. In that Plate the developments of Kūfī writing were traced down to the time when the Naskhī character began everywhere to supersede it. In this Plate are exhibited the principal varieties of Naskhī writing, as shown by coins during six centuries (from the xiiith to the xixth) in the leading Moḥammadan kingdoms from India to Spain. Completeness would be attainable only with a series of Plates; all that can be here attempted is to give a selection of the principal types.

Nos. 1 to 3 are examples of the *Egyptian* coinage, from the first Naskhī coin (A.H. 622 = A.D. 1225, the successor of no. 19 on Plate XXII.) to the Turkish conquest, under the dynasties of the 'Aiyūbīs and the Baḥrī and Burjī Mamlūks. The ligature of the وا in the name of قانصوه on no. 3 is noteworthy. Nos. 4 to 7 represent the *North African* and *Spanish* coinage from the xiiith to the xviiith century. Nos. 4 and 5 are the sequel to no. 14 in Plate XXII.; and no. 6 is the successor of no. 16 in that Plate; whilst no. 7 is a specimen of the modern Maghrabī coin-character, presenting some instances of Maghrabī punctuation. No. 8 must be studied in connexion with no. 20 in Plate XXII.; it shows the transition from Kūfī to Naskhī in *Anatolia*. No. 9 is an example of the coinage of the inheritors of the Anatolian empire, the 'Othmānlī Sulṭāns of *Constantinople*. Turning to *Persia*, nos. 10 to 14 exhibit the chief varieties of writing from the occasional adoption of Naskhī by 'Abū Sa'īd in the early part of the viiith cent. of the Hijrah to the modern Ta'līk writing of Fatḥ-'Alī Shāh's coins. No. 12 is the largest specimen of Naskhī coin-writing at present known. In nos. 15 to 17 are seen examples of *Indian* Naskhī, in the reigns of the Paṭān Moḥammad 'ibn Ṭughlaḳ (A.D. 1325–51) and the Mughals 'Akbar (A.D. 1556–1605) and Shāh-jahān (A.D. 1628–58). Nos. 18 to 20 are Tatar coins, of the *Ḳrim* and *Mā-wara-'an-nahr*; whilst no. 21 is an example of the modern 'Uzbeg coinage of *Bukharā*. The Ṭughrā ligatures of nos. 9 and 19 may be compared with the Persian and Indian calligraphies of nos. 11 and 16.

1. AV. A.H. 622 (A.D. 1225). 'Al-'Iskandarīyah (Alexandria), in Egypt. 'Aiyūbī, 'Al-Kāmil.

Obv. Area.
الامام
المنصور ابو
جعفر المستنصر
بالله امير المومنين

Rev. Area.
ايوب
الملك الكامل
ابو المعالي محمد
ابن ابي بكر بن

Marg. بسم الله الرحمن الرحيم ضرب هذا الدينار بالاسكندرية سنة اثنين (sic) وعشرين وستمائة

Marg. لا اله الا الله محمد رسول الله ارسله بالهدي ودين الحق ليظهره علي الدين كله (Ḳur ix 33.)

2. AV. A.H. 752 (A.D. 1351). 'Al-Ḳāhirah (Cairo), in Egypt. Mamlūk, 1st or Baḥrī dynasty, 'Aṣ Ṣāliḥ Ṣāliḥ.

Obv.
الله
وما النصر الا من عند (Ḳur. iii.122.)
لا اله الا الله محمد
رسول الله ارسله بالهدي
ودين الحق ليظهره على
الد (sic) كله

Rev.
ضرب بالقاهرة
السلطان الملك الصالح
صلاح الدنيا والدين صالح
[ا]ن الملك الناصر محمد سنة اثني (sic)
وخمسين وسبعمائة

3. AV. A.H. 914 (A.D. 1508). 'Al-Ḳāhirah (Cairo), in Egypt. Mamlūk, 2nd or Burjī dynasty, Ḳānṣūh 'al-Ghūrī (6th year).

Obv.
بالقاهرة
لا اله الا الله
محمد رسول الله
٩١٣

Rev.
السلطان
الملك الاشرف
قانصوه الغوري
عز نصره

4. AV. [A.H. 665–7 = A.D. 1267–9.] [Marocco.] Muwaḥḥid (Almohade), 'Al-Wāthiḳ.

Obv. Area.
بسم الله الرحمن الرحيم
صلي الله علي محمد واله
والحمد لله وحده
لا اله الا الله
محمد رسول الله

Rev. Area.
المهدي امام الامة
القائم بامر الله
الخليفة الامام
ابو محمد عبد المومن
ابن علي امير المومنين

Marg. امير المومنين الواثق | بالله ابو العلي ابن | سيدنا ابي عبد الله ابن | سيدنا ابي حفص بن الخليفة

Marg. | امير المومنين . ابو يعقوب يوسف ابن خليفة

5. AR. Date uncertain. [North African. Muwaḥḥid.]

Obv.
لا اله الا الله
الامر كله لله
لا قوة الا بالله

Rev.
الله ربنا
محمد رسولنا
المهدي امامنا

6. AV. [A.H. 801–820 = A.D. 1398–1417.] Gharnāṭah (Granada), in Spain. Banū Naṣr, Yūsuf III.

Obv. Area.
يايها الذين
امنوا اصبروا
وصابروا ورابطوا
واتقوا الله
لعلكم تفلحون (Ḳur. iii. 200.)

Rev. Area.
عبد الله الناصر
لدين الله يوسف
ابن يوسف بن محمد بن
يوسف بن اسماعيل
ابن نصر ايده الله ونصره

Marg. طبع | بمدينة | غرناطة | حرسها الله

Marg. لا غالب الا الله
four times repeated.

7. AR. A.H. 1195 (A.D. 1781). Taṭwān (Tetuan), in Marocco. Sharīf, 2nd or Filalī dynasty, Moḥammad.

Obv.
والذين
يكنزون الذهب
والفضة ولا ينفقونها
في سبيل الله (Ḳur ix. 34,35.)

Rev.
فذوقوا
ما كنتم تكنزون
ضرب بتطوان
عام 1195 (sic)

8. AR. A.H. 618 (A.D. 1221). Ḳaisarīyah, in Asia Minor. Saljūḳ of 'ar-Rūm, Kay Ḳubād I.

Obv. Area.
السلطان المعظم
علا الدنيا والدين
كيقباد بن كيخسرو

Rev. Area.
المومنين
الامام الناصر
لدين الله امير

Marg. ضرب هذا الدرهم بقيصرية

Marg. سنة ثمان عشر وستمائة

9. AV. A.H. 1171 (A.D. 1758). 'Islāmbūl (Constantinople). 'Othmānlī, Muṣṭafa III.

Obv.
Ṭughrā of مصطفي بن احمد خان.
Beneath, عز نصره ضرب في
اسلامبول
١١٧١

Rev.
سلطان البرين
وخاقان البحرين
السلطان ابن
السلطان

10. AR. A.H. 722 (A.D. 1322). Sulṭānīyah, in Persia. Mughal 'Ilkhān, 'Abū Sa'īd.

Obv. Area (Kūfī).
الله
لا اله الا
محمد
رسول الله

Between lines (Naskhī) ضرب . سلطانية

Marg (Kūfī) ابو بكر | عمر | عثمان | على

Rev. Area (Naskhī)
ضرب في ايا
م دولة السلطان الاعظم
ابو سعيد بهادر خان
خلد الله ملكه

Marg. (Naskhī)
سنة اثنى (sic) عشرين وسبع مائة

11. AR. A.H. 1118 (A.D. 1706). 'Iṣfahān, in Persia. Ṣafawī, Ḥusain.

Obv. Area.
لا اله
الا الله محمد
رسول الله
علي ولي الله

Marg. علي حسن حسين علي محمد جعفر موسي علي محمد علي حسن محمد

Rev. (upper segment)
الله
السلطان العادل الهادي الكامل الولي ابو المظفر
(to right) السلطان بن السلطان
(in centre) سلطان شاه حسين ١١١٨
(to left) بهادر خان ضرب اصفهان
(lower segment)
الصفوي خلد الله ملكه وسلطانه

12. AR. A.H. 1121 (A.D. 1709). 'Iṣfahān. Ṣafawī, Ḥusain.

Obv.
الله
لا اله الا ا
محمد
رسول الله علي و
لي الله

Rev.
شاه ولايت
بنده حسين
ضرب اصفهان
١١٢١

13. AV. A.H. 1213 (A.D. 1798–9). [Persian.] Ḳājārī, Fatḥ-'Alī Shāh.

Obv. (only)
شاه قاجار
فتحعلي
السلطان
١٢١٣

14. AV. A.H. 1225 (A.D. 1810). Tabrīz, in 'Adharbījān. Ḳājārī, Fatḥ-'Alī Shāh.

Obv.
شاه قاجار
فتحعلي
السلطان بن السلطان

Rev.
دار السلطنة
ضرب تبريز
١٢٢٥
سنة

15. AV. A.H. 726 (A.D. 1326). Dihlī (Delhi), in Hindūstān. Paṭān, 3d dynasty, Moḥammad 'ibn Ṭughlaḳ.

Obv.
اشهد ان لا
اله الا الله
واشهد ان محمدا
عبده ورسوله

Rev. Area. (sic) الواثق بتائيد
الرحمن محمد
شاه السلطان

Marg. ضرب هذا الدينار بحضرة دهلي سنة ست وعشرين وسبعمائة

16. AV. A.H. 981 (A.D. 1573). 'Agrah, in Hindūstān. Mughal, 'Akbar.

| | | | |
|---|---|---|---|
| Obv. | لا اله الا الله رسول الله<br>محمد<br>٩٨١<br>ابي (sic) بكر عمر عثمان علي | Rev. | خلد ملكه<br>بادشاه غازي<br>محمد<br>جلال الدين اكبر<br>ضرب بلده اكره |

17. AV. A.H. 1050 (A.D. 1640). 'Akbar-ābād ('Agrah). Mughal, Shāhjahān (14th year).

| | | | |
|---|---|---|---|
| Obv. | لا اله الا الله<br>محمد<br>رسول الله | Rev. Area. | بادشاه غازي<br>١٤<br>شاه جهان<br>١٠٥٠ |
| Marg. | بصدق ابي بكر وعدل عمر با زرم عثمان وعلم علي | Marg | شهاب الدين محمد صاحب قران ثاني ضرب اكبراباد |

18. AR. A.H. 665 (A.D. 1267). [Ḳrim.] Khān of the Golden Horde, Mangu-Tīmūr.

| | | | |
|---|---|---|---|
| Obv. | لا اله الا الله<br>وحده لا شريك<br>له ٦٦٥ | Rev. | قان العادل<br>ل منكو تيمور<br>In centre, damghah. |

19. AR. A.H. 1191 (A.D. 1777). Bāghchah-sarāī, in the Ḳrim. Ḳrim khān, Shāhīngirāī (4th year).

| | | | |
|---|---|---|---|
| Obv. | ضرب في<br>٤<br>باغچه سراي<br>سنة<br>١١٩١<br>Above, damghah. | Rev. Ṭughrā of | شاهين كراي خان<br>بن احمد |

20. AR. A.H. 777 (A.D. 1375). No mint [Transoxiana]. Tīmūr and Maḥmūd Khān.

Rev. (only).

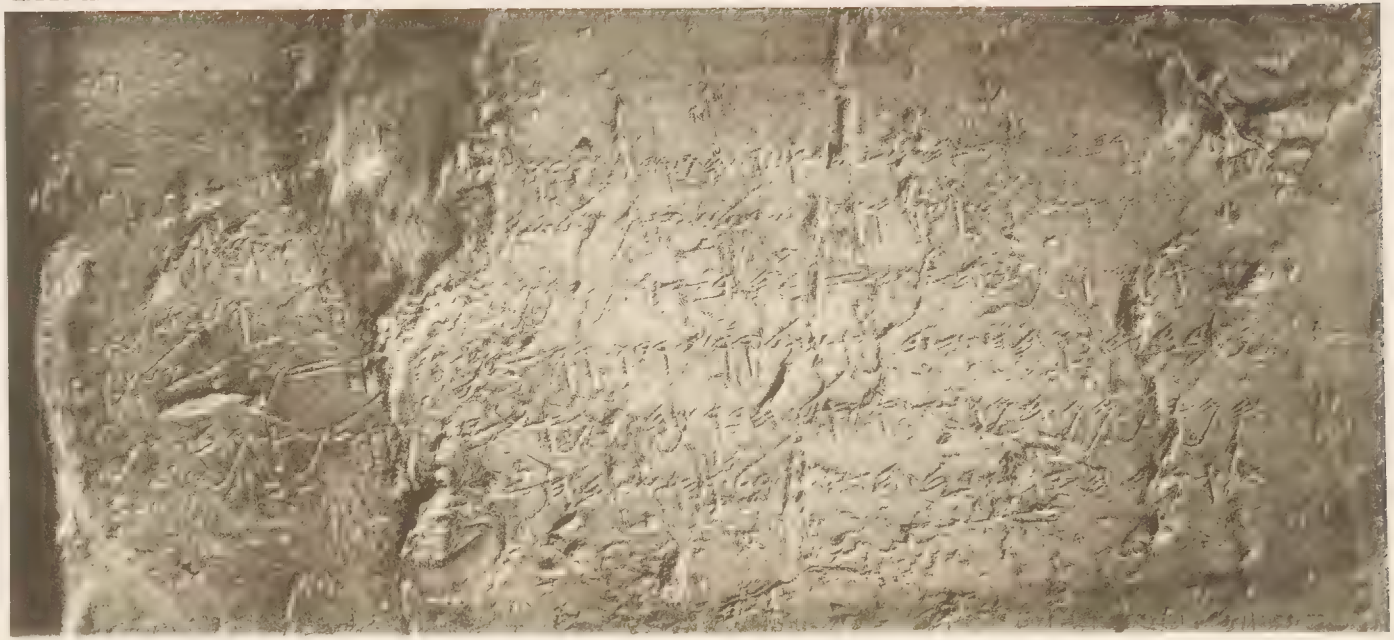
سلطان
محمود خان يرليغي
امير تيمور
كوركان خلد الله
ملكه ضرب سر مرد(؟)
٧٧٧

In centre, ornament. The words سر مرد are an enigma to numismatists.

21. AV. A.H. 1221 (A.D. 1806). Bukhārā, in Transoxiana. Mangit, Ḥaidar.

| | | | |
|---|---|---|---|
| Obv. | شريف<br>١٢٢١<br>ضرب بخاراي | Rev. | مير حيدر<br>امير المومنين |

LXXXVII.



THE SILOAM INSCRIPTION.—Circa 700 B.C.

JERUSALEM.

(THIS PLATE IS PRESENTED BY A. B. McGRIGOR ESQ. LL.D.)

## The Siloam Inscription at Jerusalem.—Circa 700 B.C.

This inscription was discovered by the German architect Mr. Conrad Schick in June 1880. It is cut in a hollow or niche of the wall of the ancient conduit which leads from the *Birket Sittī Maryam*, or Virgin Mary's Pool, on the eastern side of Jerusalem, to the so-called Pool of Siloam on the southern side (see Robinson, *Bibl. Researches in Palestine*, 2nd ed. 1856, vol. i., pp. 333–343). This niche is placed on the right-hand side of the conduit, at nearly nine yards from its mouth, and measures about 27 inches in length by 26 in breadth, with a depth of 1½ in. The inscription, of six lines, is in Hebrew, in a very ancient form of the Semitic alphabet, though later than the stêlê of king Mēsha', and may be ascribed to the reign of Hezekiah, towards the year 700 B.C. The plate is a reproduction of a photograph (half the real size) taken from a cast of the inscription in Germany, and kindly sent to Professor Wright by Professor Socin of Tübingen.

The conduit in question "is cut through the rock," says Mr. Sayce, "and so forms a subterranean passage through the southern spur of the hill on which the Mosque of Omar stands. The Virgin's pool is just outside St. Stephen's Gate, and therefore a little to the north-east of the northern wall of the Haram. The Pool of Siloam, on the other hand, lies on the eastern side of the ancient valley of Tyropoeon, at a considerable depth below the summit of the Temple hill. The passage connecting the two pools has been explored by Robinson, Tobler, Colonel Warren, and others. According to Colonel Warren, its length is 1,708 feet (569⅓ yards: *footnote*, Robinson makes it about 586 yards), though the distance from the one pool to the other in a direct line is only 368 yards. The passage, however, is not straight; it winds considerably, and there are several *culs de sac* in its course, from which we may infer that the engineering knowledge of its excavators was not sufficient to prevent them from missing their way. As we shall see, the newly found inscription shows that the passage was excavated from both ends, the workmen meeting in the middle, like the excavators of the Mont Cenis tunnel. The height varies greatly, but the width is pretty uniform."

Literature: A. Socin, *Eine neue Entdeckung in Jerusalem*, in the *Zeitschrift des Deutschen Palaestina-Vereins*, 1880, Bd iii., p. 54; A. H. Sayce, *The Ancient Hebrew Inscription discovered at the Pool of Siloam in Jerusalem*, in the *Quarterly Statement of the Palestine Exploration Fund*, July 1881; H. Guthe, *Ueber die Siloahinschrift*, in the *Z. d. D. P. V.*, 1881, Bd iv., p. 250; E. Kautzsch, *Die Siloahinschrift*, ibid., pp. 102 and 261, and also in the *Beilage zur Allgemeinen Zeitung*, 29 April 1881, no. 119; Selah Merrill, *The Siloam Inscription*, in the *American Antiquarian and Biblical Journal*, 1881, vol. iv., p. 71; notices by J. Derenbourg in the *Comptes Rendues de l'Académie des Inscriptions et Belles-Lettres*, 1881, 4ème sér., t. ix., pp. 97, 199 (cf. *Revue des Études Juives*, 1881, t. iii., p. 161), and by J. Halévy, as reported in the *Revue Critique*, 17 Oct. 1881, no. 42, p. 292 (cf. *Journal Asiatique*, 1881, t. xvii., p. 552); letters and articles in the *Athenaeum*, 1881, and in the *Quarterly Statements of the P. E. F.* for Oct. 1880, and July and Oct. 1881, by Schick, Sayce, Neubauer, Taylor, Besant, C. R. Conder, Warren, Shapira, and others; articles by Neubauer in the *Revue des Études Juives*, 1881, t. ii., no. 4, p. 333, and T. K. Cheyne in the *Academy*, 16 July 1881, p. 53.

In the following transcription, letters which are not clear or uncertain are marked with a stroke. The asterisks indicate approximately the number of letters missing.

(1) * * * הנקבה · וזה · היה · דבר · הנקבה · בעוד · * * * * * * * * * *

(2) ה̅גרזן · אש · אל · רעו · ובעוד · שלש · אמת · להכ̅ * * * * * * ע̅ · קל · א̅ש · ק̅

(3) רא · אל · רעו · כי · הית · זדה · בצר · מימן · * * * * * * * * ובים · ה

(4) נקבה · הכו · החצבם · אש · לקרת · רעו · גרזן · על · ג̅רזן · וילכו ·

(5) המים · מן · המוצא · אל הברכה · במאתים · ו̅אלף · אמה · ומא̅

(6) ת · אמה · היה · ג̅בה · הצר · על · ראש · החצב̅ם ·

(1) [Here was effected] the breaking through. And this was the matter (*or* account) of the breaking through. Whilst yet [the miners were lifting up]

(2) the pick one towards the other, and whilst yet there were three cubits to [be cut through, there was heard] the voice of one call-

(3) ing to the other, for there was a fissure (?) in the rock on the right hand . . . . . . . . . . . . . . And on the day of the

(4) breaking through, the miners hewed one towards the other, pick against pick; and went (*or* flowed)

(5) the waters from the source to the pool over (a distance of) one thousand and two hundred cubits. And one hund-

(6) red cubits was the height of the rock over the head of the miners.

The inscription seems to have been carved on the wall near the point where the excavators met, working from the opposite extremities of the tunnel, and so completed the conduit. It is merely the private record of the workmen, and has no official character whatever; otherwise it would have been in a more conspicuous place, and very differently worded. Compare, by way of contrast, an official record of the same kind (from Saldae, the modern Bougie in Algiers) in the *Corpus Inscriptionum Latinarum*, t. viii., *Africa*, no. 2728; Wilmanns, *Exempla Inscriptt. Latt.*, no. 785; Mommsen in the *Archaeologische Zeitung*, 1870, Bd xxviii., p. 5.

The characters are evidently of later date than those of the Moabite inscription of king Mēsha', and show more practice and dexterity in writing as well as greater elegance. Observe the sweep of נ מ כ and י; and the small hooks of ז and צ, which have almost the character of flourishes. The three strokes of ה have a tendency to converge. ס and ט are unfortunately wanting. Generally speaking, the forms of the letters in this inscription agree remarkably with those of the oldest Hebrew seals and gems, of the viiith and viith cent. B.C. (see the accompanying Table); and we cannot therefore be very far wrong in ascribing it to the time of king Hezekiah,

some of whose undertakings of this kind are recorded in 2 Kings xx. 20, 2 Chron. xxxii. 30.—The interpunction is the same as on the Moabite stêlê, a single point after each word.—As to the orthography in general, we may remark the constant omission of the long vowels (*scriptio defectiva*), as in שָׁלֹשׁ אַמֹּת, הַחֹצְבִם, יָמִן, אִשׁ, צֻר, and even in יֹם, where we should rather have expected יוֹם, as standing for *yaum*; the more so as we actually find בְּעוֹד (for *'aud*) and המוצא (for *mauṣa'*, from יָצָא = *waṣĕ'a*). In מָאתַיִם and ראֹשׁ the retention of the א is quite correct, as these words stand for מְאָתַיִם, *mi'atain*, and *râsh*, *ra'sh*. The final vowels are indicated by יוה, as in הָיָה, אַמָּה, זֶה, כִּי, רֵעוֹ, הִכּוּ, וַיֵּלְכוּ.

Line 1. The first two words form a sort of title or heading, as is shown by the unusually large space after them. נקבה does not occur in the Bible (though the cognates נֶקֶב and נְקֵבָה are found there). The Arabic and Syriac supply us with نَقَب, ܢܩܒܐ, and نَقْبَة, *a hole*; so we may vocalise the new word נְקֵבָה or נִקְבָּה. The three missing letters may have been זאת *this* (*is*) *the breaking through*, or תַּמָּה *is completed*, or בְּיֹם *on the day of*.

Line 2. There is a doubt here as to the syntactical connection. From בעוד in l. 1 to אל רעו in l. 3 may be a single sentence, as we have attempted to translate it; or there may be a stop at אל רעו in l. 2. The damaged state of the stone renders it almost impossible to decide. —In the Bible גַּרְזֶן means *an axe* (Deut. xix. 5, xx. 19), and perhaps *a chisel* (1 Kings vi. 7), here *a pick* or *pick-axe*.—It is difficult to fill up the gap, as the damaged letter after לה may be כ, פ, or נ. The ע after the lacuna is probably the last letter of וַיִּשָּׁמַע.

Line 3. הית is probably to be read הָיָת (2 Kings ix. 37, *kĕthībh*); there appears to be no reason for the omission of the final ה, if the carver pronounced the word הָיָת (הָיְתָה).—The word זדה does not occur in the Bible, and its pronunciation and meaning are both uncertain, though the context seems to indicate the sense of *a crack* or *fissure*.

Line 4. לקרת is to be read לִקְרֹת, infin. of קָרָה, not לקרת for לִקְרַאת.

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The accompanying Table traces the history of the Hebrew Alphabet from the time of Mēsha', king of Moab, circa 890 B.C., down to the xth cent. of our era.

Cols. 1 and 2 exhibit the ancient Moabite and Phoenician alphabets, from the stêlê of king Mēsha', circa 890 B.C., and from bronze fragments found in Cyprus and ascribed to circa 700 B.C.—Col. 3 contains the alphabet of the Siloam inscription; col. 4 that of ancient Jewish seals and gems, roughly assigned to B.C. 700–400.—Col. 5 shows the letters which appear on Jewish coins from the 2nd cent. B.C. to A.D. 135.—Col. 6 exhibits the oldest forms of the square character, from *graffiti* in grottoes around Jerusalem. These inscriptions were discovered and copied by M. Clermont-Ganneau, and communicated by him, under certain conditions, to Professor Euting.—Col. 7 contains similar characters from inscriptions at Jerusalem, Kefr Bereim, and Alma, vaguely ascribed to the first four centuries of our era. In col. 8 we have the alphabet of the catacombs of Venosa, 3d–5th cent. A.D.—The alphabet of col. 9 is supplied by the earthenware bowls from Babylon, 5th–7th cent. A.D.—Col. 10 shows us the forms in use on Jewish papyri from 'al-Faiyūm in Egypt, probably of the 8th cent. A.D.—Col. 11 is supplied by inscriptions at Brindisi, of the 9th cent. A.D.—Cols. 12 and 13 are from tombstones from Aden, the former dated A.D. 717 (?), the latter A.D. 916.—Col. 14 exhibits the alphabet of the *codex Babylonicus Petropolitanus*, dated A.D. 916.—Beside this is placed in col. 15 the alphabet of manuscripts in the Jewish synagogue at Kae Fung Foo, in China, as published by the "Society for promoting Christianity among the Jews." According to Professor Delitzsch, *Jüdische Poesie*, p. 58 sqq., these manuscripts cannot have been written before A.D. 1446, but they were evidently copied from a volume of not much later date than the *codex Babylonicus* at St. Petersburg, the forms of which were carefully imitated by the scribes.—Col. 16 is taken from the gravestone of Yĕhōshūa' ben Yĕhūdāh of Prague, dated in Ṭebeth תש"ב = A.D. 941, and his daughter שינדל (Schöndl ?), the wife of Rabbī Gabrī'el, who died in A.D. 980.

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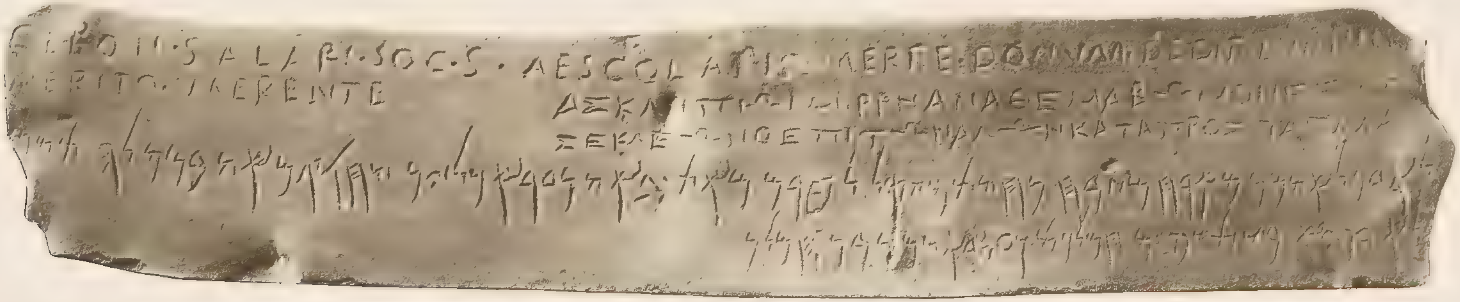
[For the above description the Committee are mainly indebted to Professors Euting and Noeldeke. The Table of Alphabets is by the skilful hand of the former scholar.]

THE HEBREW ALPHABET.
Moabite King Mēshá, c. 890 B.C.
Phoen. Cyprus, bronze fragm.s c. 700 B.C.
Hebrew, Pool of Siloam, c. 700 B.C.
Jewish Seals and Gems 700-400 B.C.
Jewish Coins B.C. — 135 A.D.
Oldest square character, graffiti around Jerusalem temp. Christ
Jerusalem Kefr Berâm, Alma I-IV c. A.D.
Catacombs of Venosa, III-V c. A.D.
Earthen bowls Babylon, 1-7th c. A.D.
Hebrew papyri al-Faiyum, VIII c. A.D.
Inscriptions Brindisi, IX c. A.D.
Tombstone, Aden, A.D. 717
Tombstone, Aden, A.D. 916
Cod. Babyl. Petropolit., A.D. 916
Mss in the synagogue at Kai-Fung Foo China
Tombstone Prague, A.D. 941 and 980
Column 1. 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16
א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת



TRILINGUAL INSCRIPTION FROM SARDINIA.—B.C. 160–150.

R. ACCADEMIA DI TORINO.

## Royal Academy of Turin.—160-150 B.C.

TRILINGUAL inscription, incised on the base of a bronze pillar, ornamented with a laurel wreath, many leaves of which were found with the other fragments. The length of the inscription is about 1 ft. 4 in., and its breadth about 2⅜ in. The Latin and Greek texts are complete; the Phoenician is slightly defective at the end of the first and the beginning of the second line. The Phoenician characters are of the Carthaginian or Punic type, but rather stiff and ungainly, owing to the carver having used a small chisel instead of a graver.

It was discovered at Santuiaci, near Pauli Gerrei, in Sardinia, in February 1860, and is now deposited in the house of the Royal Academy of Turin. Literature: Giov. Spano, *Illustrazione di una base votiva in bronzo con iscrizione trilingue Latina, Greca e Fenicia*, in the *Memorie della R. Accademia delle Scienze di Torino*, 1863, ser. ii., t. xx. 2, pp. 87–102, with an appendix by Amedeo Peyron, pp. 103–114; Levy, *Ueber eine lat.-gr.-phön. Inschrift aus Sardinien*, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 1864, Bd xviii., p. 53 sqq.; Ritschl and Gildemeister, *Dreisprachige Inschrift von Sardinien*, in the *Rheinisches Museum für Philologie*, 1865, Bd xx., p. 1 sqq. For other items see Schroeder, *Die Phönizische Sprache*, p. 249, and Mommsen in the *Corpus Inscriptionum Latinarum, Sardinia, no.* 7856. Our reading of the Latin text is due to the eminent scholar last named.

---

Cleon salari[us] soc[iorum] s[ervus] Aescolapio Merre donum dedit lubens | merito merente

*'Ασκληπιῷ Μηρρῆ ἀνάθεμα βῶμον ἔστη|σε Κλέων ὁ ἐπὶ τῶν ἁλῶν κατὰ πρόσταγμα*

"*Salari(us)* solvendum esse, non *salariorum* similiterve, ut viris doctis adhuc placuit, et ex scripturae ratione sequitur (nam aetate liberae rei publicae nominativum declinationis secundae et in nummis et alibi passim ita efferri nemo ignorat, nec minus *salariorum* similiaque non ita per compendium scribi solere) et ex verborum collocatione (nam socios salarios, non salarios socios usus legitimus requirit) et ex Graecis in quibus est ὁ ἐπὶ τῶν ἁλῶν. Agi de salinis publicis populi Romani a publicanorum societate redemptis multi observarunt (cf. Marquardt, *Staatsverwaltung* 2, 154). Scriptum esse titulum Ritschelius iudicavit saec. urbis vi exeunte, vel vii incipiente probabiliter." Mommsen, *loc. cit.*

In the Latin text *merente* is older spelling for *merenti*, and *Aescolapio* for *Aesculapio*. In the Greek text we have written 'Ασκληπιῷ and Μηρρῆ in preference to 'Ασκληπίῳ and Μήρρη. Ritschl has rightly translated the words *κατὰ πρόσταγμα* by *ex imperio numinis*, τοῦ θεοῦ.

(1) לאדן לאשמן מארח מזבח נחשת משקל לטרם מאת [100] אש נדר אכלין
שחסגם אש בממלהת שמ[ע]
(2) [ק]לא רפיא בשת שפטם חמלכת ועבדאשמן בן חמלן

(1) To the lord, to 'Eshmūn Mērrēḥ, an altar of bronze, weighing a hundred 100 pounds, which vowed Cleon Sh-ḥ-s-g-m, who is at the saltworks. He heard

(2) his voice (and) healed him. In the year of the Sufets Ḥimilkat and 'Abd-'Eshmūn, the sons of Ḥamlān.

The Phoenician or Punic is obviously the principal text of the three, being the most conspicuous on the altar-base and the fullest in its details. Cleon, though a slave (whence he has no genealogy), was a man of some means, as his costly gift shows, and the manager of these saltworks. The dedication having taken place long after the termination of the first Punic war, when Sardinia passed into the hands of the Romans (B.C. 238), it is somewhat surprising that the dedicator should still date it according to the years of the Carthaginian Sufetes (or Judges, Heb. שֹׁפְטִים). It must be remarked, however, that he does so only in that portion of it which was composed in an "unknown tongue." This shows that the dedication took place prior to the outbreak of the third Punic war (B.C. 149).

As most of the words in this inscription are familiar to the Hebraist, the following remarks may suffice by way of commentary.

Line 1. מארח, as applied to the deity, signifies the "protector of travellers" (Heb. אֹרְחִים), and corresponds to ξένιος as an epithet of Zeus. In Hebrew it would be represented by a Pi"el participle מְאָרֵחַ, but the Latin *Merre* and Greek Μηρρῆ point to the pronunciation *mērrēḥ*, contracted from *mĕ'errēḥ*, for *mĕ'erriḥ*, *mĕ'arriḥ*, which last form lies at the root of the Hebrew word also.—לטרם is derived from *λίτρα, libra*, Syr. ܠܝܛܪܐ, Arab. رَطْل.—מאת is the older form of the Hebrew מֵאָה, and the following sign is the arithmetical figure for 100 (see plate LXXIV., *Table of Ancient Arithm. Figures*).—אש is Phoenician for אֲשֶׁר.—אכלין is an attempt to represent Κλέων, with prosthetic *'aleph*, something like *'Aklĕyōn*.—The letters שחסגם have been variously explained. They most probably form the real (aboriginal Sardinian ?) name of the slave whom his foreign masters called Cleon.—The spelling of ממלהת (probably plural) is peculiar; we should naturally expect ממלחת with *ḥeth* (Heb. מֶלַח *salt*).

Line 2. In קלא and רפיא the א is the suffix of the 3d pers. sing. masc.; in Hebrew the words would be קֹלֹה or קֹלוֹ and רִפָּאוֹ.—שת is a contraction of שנת, in Hebrew שְׁנַת.—חמלכת is the name which the Greeks represented by 'Ιμίλκας and 'Ιμίλκων, and the Romans by *Himilco*. It is perhaps shortened from אחימלכת, "the brother (friend) of the queen (of heaven)."—בן evidently stands here for the plural בני. The Sufētes were brothers, as in Carthag. 195, where בני is written *plene* (Euting, *Punische Steine*, p. 16 and T. xii.).

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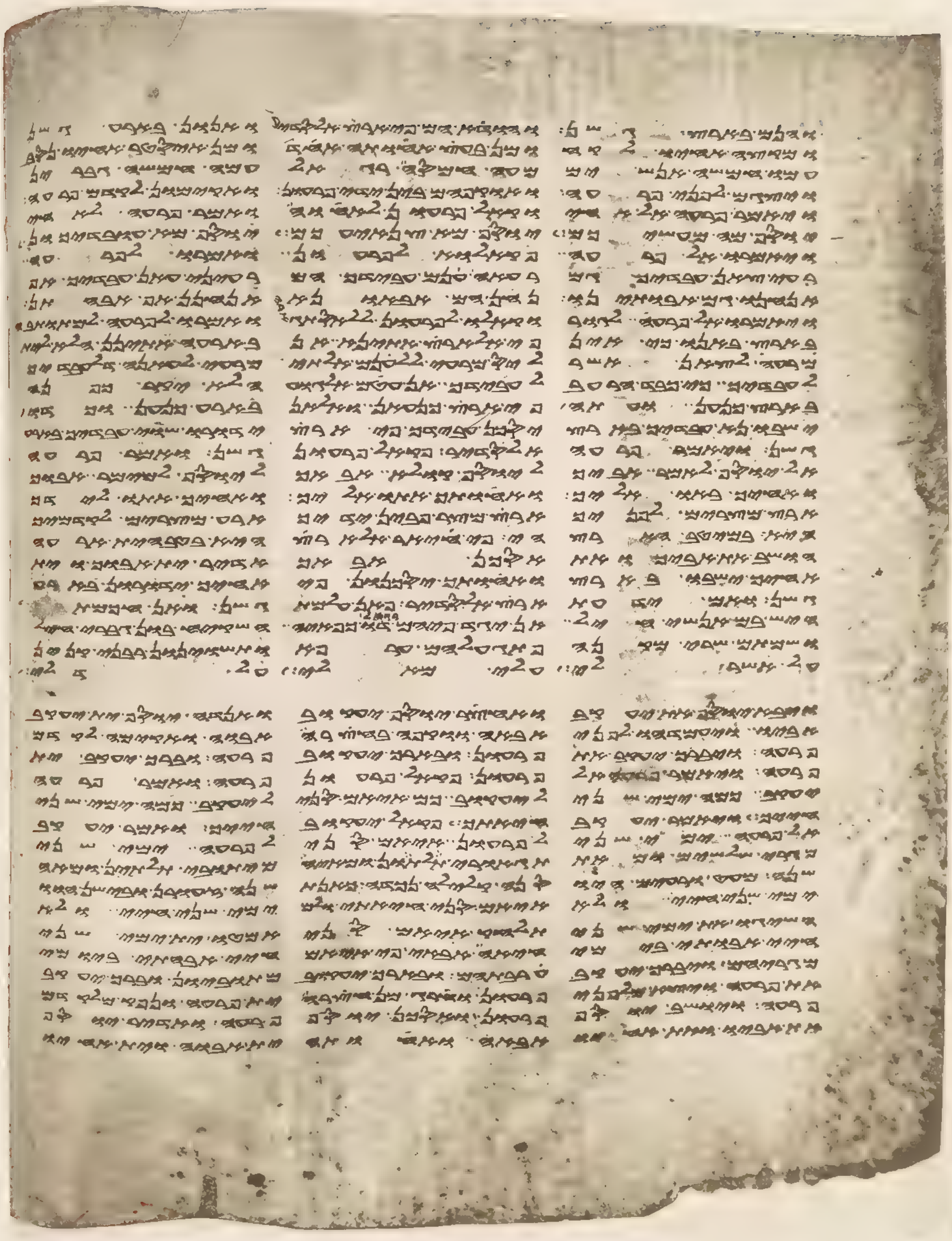
[The Committee have to thank Professor Dr. Euting and Professor Dr. Noeldeke, of Strassburg, for the above description. They are also specially indebted to Professor Dr. Mommsen, of Berlin, for allowing them to make use of his as yet unpublished reading and explanation in the *Corpus Inscriptionum Latinarum.*]

LXXXIX.



PENTATEUCH, HEBREW, ARABIC, AND SAMARITAN.—A.D. 1227.

ROME, BARBERINI LIB.

## ROME. BARBERINI LIBRARY, No. 106.—A.D. 1227.

THE Pentateuch in Hebrew, with an Arabic translation and the Samaritan Targūm, all written in the Samaritan character, in three parallel columns. On vellum; about 13⅝ in. by 10½; 264 leaves (some of which are modern supplements on paper); 3 columns, usually 43 lines. The Hebrew text is on the right, the Samaritan Targūm on the left, the Arabic version in the middle. This manuscript was bought by N. C. F. de Peiresc (whose peculiar mark it bears) at Damascus in 1631, and bequeathed by him to the Cardinal Fr. Barberini, nephew of Pope Urban VIII., in the library of whose family it still remains. The earliest portion of the volume, from which the plate is taken, is dated A.H. 624 = A.D. 1227, and comprises Gen. xxxiv. 22—Deut. xxviii. 68, with some lacunae. A defect at the end was made good from a vellum manuscript dated A.H. 887 = A.D. 1482. Other missing leaves were supplied from a third manuscript, also on vellum, dated A.H. 858 = A.D. 1454. Later gaps were partially filled up by the insertion of paper leaves of different dates; and the missing portion of the book of Genesis, ch. i. 1—xxxiv. 22, was added by a Syrian Christian from the Pĕshīṭtā version. See Bianchini, *Evangeliarium quadruplex*, *pars* II., *tab. post pag.* dciv., and the description p. dcxxix.; Hwiid, *Specimen inedit. versionis Arab.-Sam. Pentateuchi* (Rome, 1780); De Rossi, *Specimen varr. Lectionum* (Rome, 1782), p. 165; but especially Adler, *Kurze Uebersicht seiner biblischkritischen Reise nach Rom*, pp. 137 162, and De Sacy, *Mémoires de l'Acad. des Inscriptions et Belles-Lettres*, t. xlix., p. 3 sqq. The British Museum possesses eight leaves of a very similar triglott Pentateuch, Orient. 1441, comprising Gen. xxxii. 18—xxxv. 11 (ff. 1-4) and xxxvi. 28—xxxviii. 28 (ff. 5–8).

The plate represents f. 49*b*, containing Gen. xlvii. 1, והנם בארץ גשן—11, את אביו ואת אחיו. With the Samaritan text compare those of Petermann, *Pent. Samarit.*, *fasc.* 1, *Genesis*, p. 118; Brüll, *Das Samaritan. Targūm zum Pent.*, p. 58; and Uhlemann, *Institt. Ling. Samarit.: Chrestom. Samarit.*, pp. 75, 76. The Arabic version offers some variations from the text of 'Abū Sa'īd as edited by Professor Kuenen of Leiden, of which the following are the chief: ll. 8, 9, K ايضا, B هم; l. 13, K اذ, B ان; l. 19, K بين, B فبين; l. 20, K وخيار, B في خيار; l. 25, K فلتجعلهم, B فتجعلهم; l. 27, K وادخل, B واحضر; l. 29, K واوقفه بين يدي, B ووقفه بحضرة; l. 36, K ونكدة, B نكدة; l. 40, K تجاورهم, B غربتهم. Grammatical errors occur, as might be expected, e.g., اباك for ابوك, l. 17; يجد and ذو for يوجد and ذوو (K ذوي), l. 24. Observe هم as the equivalent of נם in ll. 8, 9.

*Gatherings.* Apparently of ten leaves. The original signatures, if any, have disappeared. The quires are now signed with Syriac letters, the last leaf of the one quire and the first leaf of the next bearing the same letter.

*Ruling.* On one side, with a dry point, guided by marginal prickings. The columns are marked off by double vertical lines.

*Writing.* The writing, which depends from the ruled lines, is more elegant and flowing than that of plate xxviii. The Arabic letters ث خ ذ ض ظ and غ are represented by ࠕ̇ or ࠕ̄, ࠊ̇ ࠊ̄ or ࠊ́, ࠃ̇ ࠃ̄ or ࠃ́, ࠑ̇ or ࠑ̄, ࠈ̇ or ࠈ̄, and ࠏ̇ ࠏ̄ or ࠏ́. ࠄ̈ commonly stands for ة.

*Punctuation.* A single point, as usual, after each word, except at the end of a line. At the end of a verse, : or .·; of a section -: An oblique stroke marks a slight pause, as in l. 14; : or .· a longer pause, as in ll. 20, 23, 30; -: and ;· likewise occur. The points ·· are used before a speech, as in ll. 7, 10, 17; but also elsewhere, as in ll. 13, 14, 24. The mark < or <· (*Sam. Targ.*, l. 6) or <: indicates a question or an exclamation, as in ll. 6, 33. See Adler, *op. cit.*, p. 144. In the Samaritan Targum there is a peculiar mark over the word שוי = Heb. נא, l. 15.

| *Samaritan.* | Genesis, ch. xlvii. 1–11. | *Hebrew.* |
|---|---|---|
| ואנון · בארע · גשן · | وهوذا هم في ارض السدير | 1 והנם · בארץ · גשן : |
| ומן · איסטר · אחיו · נסב | ومن بعض اخوته اخذ | 2 ומקצה · אחיו · לקח |
| עמה · חמשה · גברין | معه خمسة رجال | עמו · חמשה · אנשים |
| ואקימון · לקדם · פרעה | واوقفهم بين يدي فرعون: | ויצגם · לפני · פרעה : |
| ואמר · פרעה · לאחי | وقل فرعون لاخوة | 3 ויאמר · פרעה · אל · אחי |
| יוסף · מא · עובדיכון < | يوسف ما صنايعكم:< | יוסף · מה מעשיכם < |
| ואמרו · לפרעה ·· | فقالوا لفرعون .. | ויאמרו · אל · פרעה ·· |
| רעיני · עאן · עבדיך · אף | رعاة غنم عبيدك هم | רעי · צאן · עבדיך · גם |
| אנחנן · אף אבהתן · | نحن هم اباونا | אנחנו · גם אבותינו · |
| ואמרו · לפרעה · למתותבה | وقالو لفرعون للاستجارة | 4 ויאמרו · אל · פרעה ·· לגור |
| בארעה · אתינן · הלא · לית | في الارض اتينا ·· ان | בארץ · באנו · כי · אין |
| מרעי · לעאנה · דלעבדיך | ليس مرعي للغنم التي | מרעה · לצאן · אשר |
| הלא · יקר · כפנה | لعبدك ·· ان عظم الجوع | לעבדיך ·· כי · כבד · הרעב |

| *Samaritan.* | Genesis, ch. xlvii. 1–11. | *Hebrew.* |
|---|---|---|
| בארע · כנען ·· וכדו׳ | في ارض كنعان ·· والان | בארץ · כנען ·· ועתה׳ |
| ידורו · שוי · עבדיך · בארע | يسكن عبيدك في ارض | ישבו · נא · עבדיך · בארץ |
| גשן · ואמר · פרעה | السدير: فقال فرعون | 5 גשן · ויאמר · פרעה |
| ליוסף · למימר ·· אבוך | ليوسف قولا·· اباك | אל · יוסף · לאמר ·· אביך |
| ואחיך · אתו · לידך | واخوتك اتو اليك | ואחיך · באו · אליך · |
| ארע · מצרים · לקדמיך | ارض مصر فبين يديك | 6 ארץ · מצרים · לפניך |
| היא · בטבהית · אדעה | هي· في خيار الارض | היא · במיטב · הארץ |
| אדיר · ית · אבוך · וית | اسكن اباك | הושב · את · אביך · ואת |
| אחיך · ידורון · בארע | واخوتك يسكنون في | אחיך · ישבו · בארץ |
| גשן · ואן · חכמת | ارض السدير· فان علمت | גשן · ואם · ידעת |
| השקיה · בון · גברי · חיל | ان يجد فيهم رجال ذو كفاية | היש · בם · אנשי · חיל ·· |
| ותשוינון · רבני · קנין | فتجعلهم عرفا | ושמתם · שרי · מקנה |
| על · דלי:· | على ما لي:· | על · אשר · לי:· |
| ואנדה · יוסף · ית · יעקב | واخضر يوسف يعقوب | 7 ויבא · יוסף · את · יעקב |
| אבוה · ואקימה · לקדם | اباه ووقفه بحضرة | אביו ·· ויעמדהו · לפני |
| פרעה : וברך · יעקב · ית | فرعون: وبارك يعقوب | פרעה · ויברך · יעקב · את |
| פרעה · ואמר · פרעה | فرعون: فقال فرعون | 8 פרעה : ויאמר · פרעה (׳) אל |
| ליעקב ·· כמה · ימי · שני | ليعقوب ·· كم ايام سني | יעקב ·· כמה · ימי · שני |
| חייך : ואמר · יעקב | حياتك:· فقال يعقوب | 9 חייך :· ויאמר · יעקב |
| לפרעה ·· ימי · שני | لفرعون·· ايام سني | אל · פרעה ·· ימי · שני |
| מיתובי · תלתין · ומאה | تجاوري ثلاثون ومائة | מגרי · שלשים · ומאת |
| שנה · זערן · ובישן · הוו | سنة قليلة نكدة كانت | שנה : מעט · ורעים · היו |
| ימי · שני · חיי ·· ולא | ايام سني حياتي ولم | ימי · שני · חיי ·· ולא |
| אמטו · ית · ימי · שני | تلحق ايام سني | השיגו · את · ימי · שני |
| חיי · אבהתי · ביומי | حياة اباي في ايام | חיי · אבותי · בימי |
| מתוביון · וברך · יעקב | غربتهم: وبارك يعقوب | 10 מגריהם : ויברך · יעקב |
| ית · פרעה · ונפק · מלקדם | فرعون وخرج من حضرة | את · פרעה · ויצא · מלפני |
| פרעה · ואדיר · יוסף | فرعون: واسكن يوسف | 11 פרעה : ויושב · יוסף |
| ית · אבוה · וית · אחיו | اباه واخوته | את · אביו · ואת · אחיו |

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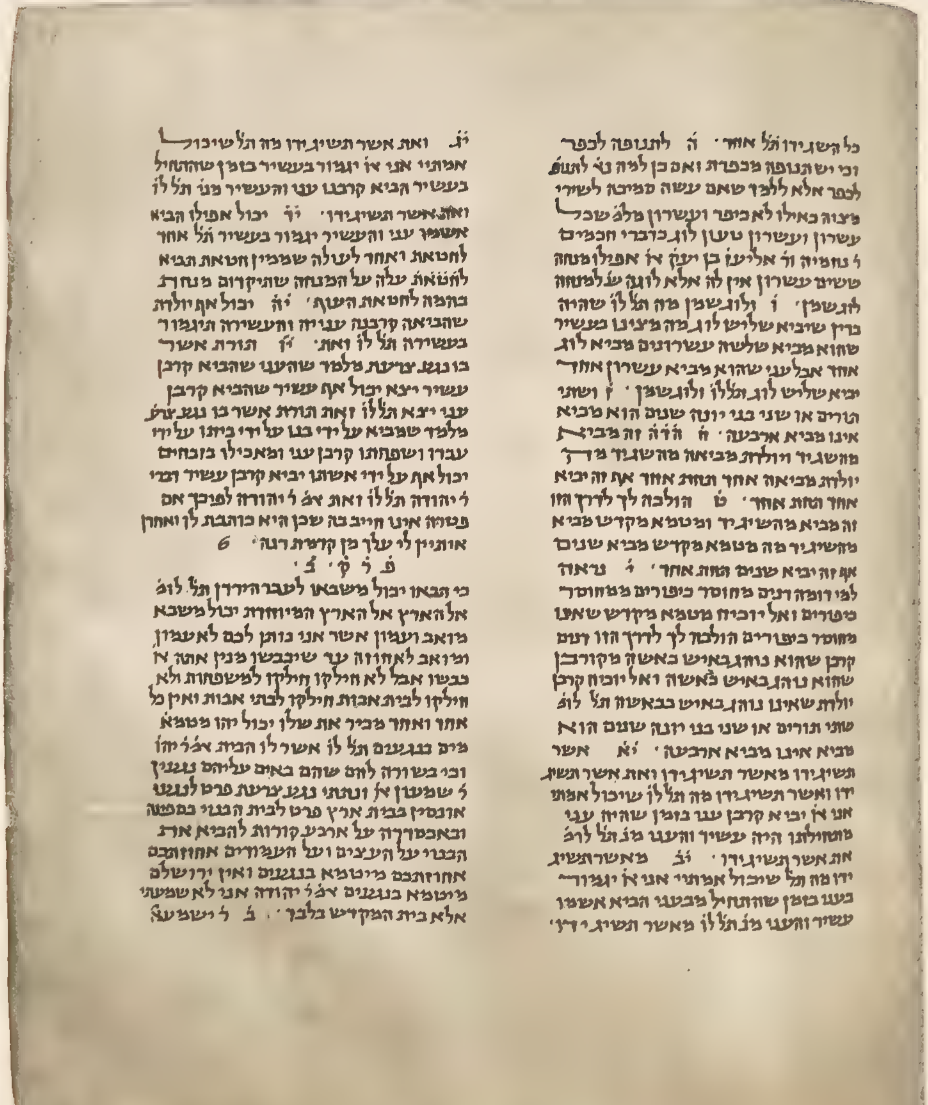
[For assistance in the description of this plate the Committee are indebted to Professor Dr. Ignazio Guidi of Rome. They desire also to thank the Prince Don Enrico Barberini for permitting them to have the free use of the manuscript.]

XC.



כל השג ידו ת"ל אחד · ה׳ לתנופה לכפר
וכי יש תנופה מכפרת ואם כן למה נ׳ לתנו׳
לכפר אלא ללמד שאם עשה סמיכה לשירי
מצוה כאילו לא כיפר ועשרון מלמ׳ שכל
עשרון ועשרון טעון לוג כדברי חכמים
ר׳ נחמיה ור׳ אליעז׳ בן יעק׳ א׳ אפילו מנחה
ששים עשרון אין לה אלא לוגה של מנחה
לוג שמן · ו׳ ולוג שמן מה ת"ל לו׳ שהיה
בדין שיביא שליש לוג מה מצינו בעשיר
שהוא מביא שלשה עשרונים מביא לוג
אחד אבל עני שהוא מביא עשרון אחד
יביא שליש לוג ת"ל ולוג שמן · ז׳ ושתי
תורים או שני בני יונה שנים הוא מביא
אינו מביא ארבעה · ח׳ הד"א זה מביא
מהשג יד ויולדת מביאה מהשג יד מה
יולדת מביאה אחד חטאת אחד אף זה יביא
אחד חטאת אחד · ט׳ הולכה לך לדרך הזו
זה מביא מהשיג יד ומטמא מקדש מביא
מהשיג יד מה מטמא מקדש מביא שנים
אף זה יביא שנים חטאת אחד · י׳ נראה
למי דומה דנים מחוסר כיפורים ממחוסר
כיפורים ואל יוכיח מטמא מקדש שאינו
מחוסר כיפורים הולכה לך לדרך הזו דנים
קרבן שהוא נוהג באיש באשה מקורבן
שהוא נוהג באיש באשה ואל יוכיח קרבן
יולדת שאינו נוהג באיש כבאשה ת"ל לו׳
שתי תורים או שני בני יונה שנים הוא
מביא אינו מביא ארבעה · י"א אשר
תשיג ידו מאשר תשיג ידו ואת אשר תשיג
ידו ואשר תשיג ידו מה ת"ל לו׳ שיכול אמתי
אני א׳ יביא קרבן עני בזמן שהיה עני
מתחילתו היה עשיר והעני מנ׳ ת"ל לרב׳
את אשר תשיג ידו · י"ב מאשר תשיג
ידו מה ת"ל שיכול אמתי אני א׳ יגמור
בעני בזמן שהתחיל מבעני הביא אשמו
עשיר והעני מנ׳ ת"ל לו׳ מאשר תשיג ידו ·

י"ג ואת אשר תשיג ידו מה ת"ל שיכול
אמתיי אני א׳ יגמור בעשיר בזמן שהתחיל
בעשיר הביא קרבנו עני והעשיר מנ׳ ת"ל לו׳
ואת אשר תשיג ידו · י"ד יכול אפילו הביא
אשמו עני והעשיר יגמור בעשיר ת"ל אחד
לחטאת ואחד לעלה שממין חטאת תביא
לחטאת עלה על המנחה שהיקרום מנחת
בהמה לחטאת השע׳ · ט"ו יכול אף יולדת
שהביאה קרבנה ענייה והעשירה תיגמור
בעשירה ת"ל לו׳ ואת · ט"ז תורת אשר
בו נגע צרעת מלמד שהעני שהביא קרבן
עשיר יצא יכול אף עשיר שהביא קרבן
עני יצא ת"ל לו׳ זאת תורת אשר בו נגע צרע׳
מלמד שמביא על ידי בנו על ידי ביתו על ידי
עבדו ושפחתו קרבן עני ומאכילו בזבחים
יכול אף על ידי אשתו יביא קרבן עשיר ודברי
ר׳ יהודה ת"ל לו׳ זאת א"ר ר׳ יהודה לפיכך אם
פטרה אינו חייב בה שכן היא כותבת לו ואחרן
אותיין לי עלך מן קדמת רנה · 6

פ׳ ר׳ ק׳ ב׳

כי תבאו יכול משבאו לעבר הירדן ת"ל לו׳
אל הארץ המיוחדת יכול משבא
מואב ועמון אשר אני נותן לכם לא עמון
ומואב לאחוזה עד שיכבשו מנין אתה א׳
כבשו אבל לא חילקו חילקו למשפחות ולא
חילקו לבית אבות חילקו לבתי אבות ואין כל
אחד ואחד מכיר את שלו יכול יהו מטמא׳
מים בנגעים ת"ל לו׳ אשר לו הבית א"ר יהו׳
וכי בשורה להם שהם באים עליהם נגעין
ר׳ שמעון א׳ ונתתי נגע צרעת פרט לנגעי
אונסין בבית ארץ פרט לבית הבנוי בספינה
ובאכסדרה על ארבע קורות להביא את
הבנוי על העצים ועל העמודים אחוזתכם
אחוזתכם מיטמא בנגעים ואין ירושלם
מיטמא בנגעים א"ר יהודה אני לא שמעתי
אלא בית המקדש בלבד · ב׳ ר׳ ישמע׳

SIPHRĀ.—A.D. 1073.

VATICAN. LIB., COD. HEBR. 31.

Plate XC.—Hebrew.

## Rome. Vatican Library. Cod. Hebr. 31.—A.D. 1073.

A VOLUME containing the *Siphrā*, or *Tōrath Kōhănīm*, the earliest commentary on the book of Leviticus (belonging, as a whole, to about the middle of the 3d century), f. 1 *a*; and the *Tannā dĕ-Bē 'Ēlīyāhū*, both *Rabbā*, f. 112 *a*, and *Zuṭṭā*, f. 159 *b*. On vellum; about 12¾ in. by 10; 168 leaves, two columns, 36 lines. It is dated A.M. (4)833, A. Destr. Templi 1005, corresponding with A.D. 1073, according to the colophon, f. 112 *a*, ונגמר בשנת תתלג ליצירה ובשנת אלף וחמש לחרבן הבית שיבנה במהרה בימינו אמן; and is therefore, in all probability, the oldest manuscript of these works extant in Europe. See Assemani, *Bibliothecae Apostol. Vatic. Codd. Manuscriptorum Catalogus*, t. i., p. 23, no. xxxi. The plate represents f. 65 *a*, the contents of which correspond (though the division of the *Pĕrāḳīm* is different) with the Venetian edition of 1545, f. לה *b*, 2nd col. (col. 140), l. 11—f. לו *a*, 1st col. (col. 141), l. 14; or with Schlossberg's edition, Vienna 1862, f. עב *b*, col. 1, l. 10—f. עג *a*, col. 1, l. 9.

*Gatherings.* Of 10 leaves, except the 1st, 5th, and 9th, which have 9, and the 17th and 18th, which have 8 and 3 respectively. They are not signed, but have catchwords on the last page of each.

*Ruling.* On one side, with a dry point, guided by marginal prickings.

*Writing.* The writing, which is between the ruled lines, is a fine French Ashkĕnāzī. Consequently, the scribe must either have been himself a Jew from the north of France, or have been trained by one. Judging from the way in which it is dated, the volume was most probably written in Greece.

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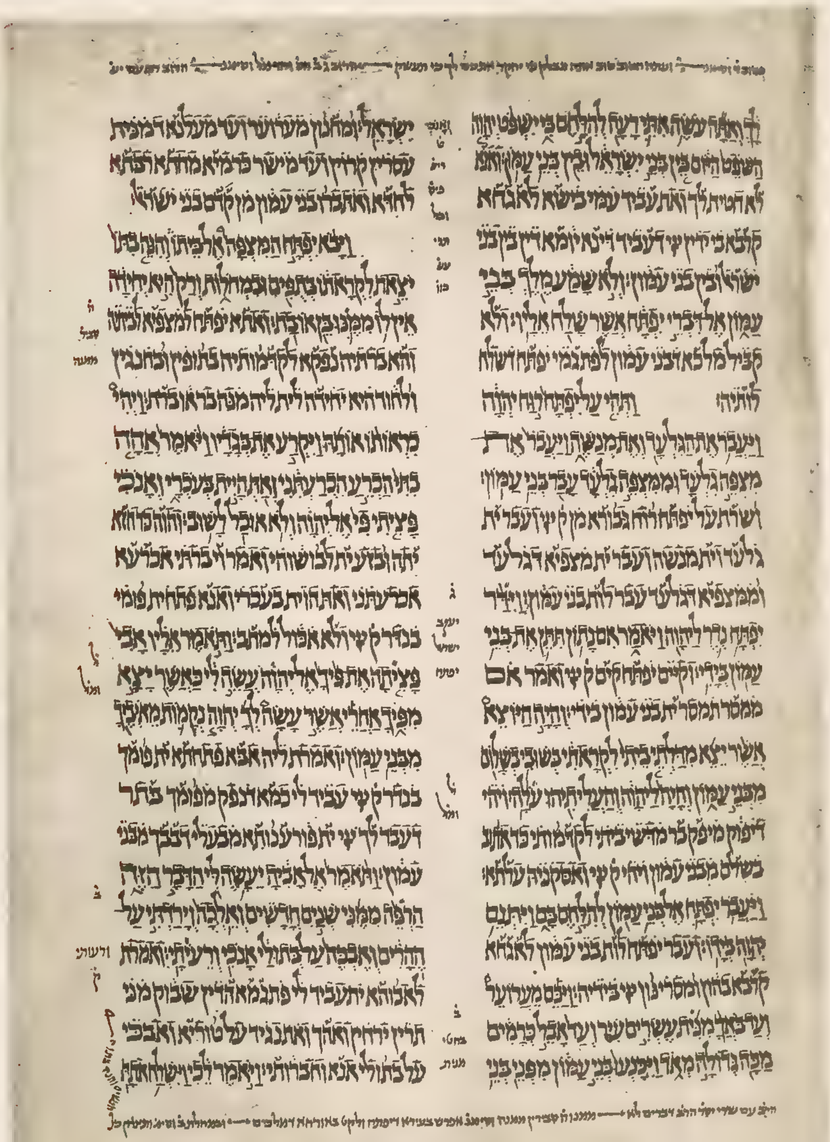
[In describing this plate the Committee have to acknowledge the kind assistance of Professor Dr. Ignazio Guidi, of Rome, and of the Rev. Dr. Schiller-Szinessy, of Cambridge.]



**HAPHṬĀRŌTH.—A.D. 1484.**

BRIT. MUS., ORIENT. 1470.

(THIS PLATE IS PRESENTED BY D. MURRAY, ESQ. OF ADELAIDE, S. AUSTRALIA)

## British Museum. Oriental 1470.—A.D. 1484.

The *Haphṭārōth*, or Lessons from the Prophetical Books of the Old Testament, for the whole year, with the Aramaic (Chaldee) paraphrase of "Yōnāthān ben 'Uzzī'ēl" and the Massōreth. Vellum; about 14 in. by 9¼; 80 leaves, the last two of which are blank; two columns, 25 lines. Written in South Arabia ('al-Yaman), by Dāvīd b. Bĕnāyāh b. Sĕ'adyāh b. Zĕkharyāh for Ḥalphōn b. Sĕ'adyāh b. Dāvīd 'aṭ-Ṭawīlī (?), in the month of 'Elūl, A. Contr. 1795 (22 Aug.—19 Sept., A.D. 1484). The colophon is as follows, f. 78*b*:—

ברוך נותן התורה ובוחר בנביאים אמן·
נשלמו כל הענינות שמפטירין בהם בעזרת האל יהוה בורא השמים ונוטיהם·
ושבת שבחנוכה מפטירין בה בנירות זכריה והיא רני ושמחי ואם היו בה שתי שבתות
מפטירין בראשונה בנירות זכריה ובשניה בנירות שלמה והיא ויעש חירום·

נכתבה זאת האפטרה (*sic*) לבחור הטוב והנעים נטע שעשועים אורי ומחמד עיני חלפון יש̃ל (Ps. lxxii. 17) בן סעדיה ר̃ית (Is. lxiii. 14) בן דויד נ̃נ̃ע [נח נן עדן] אלטוילי בשנת את̃ שצ̃ה שנין לשטרי בחודש אלול אל ־־ ישימיה עליו ועל זרעו סימן טוב וברכה ויזכה לכל מדה טובה ולזקנה ושיבה ולשמחת בית השאובה (*sic*) אמן כן יאמר אל נערץ בסוד קדושים רבה אנ̃ס [אמן נצח סלה [Talm. Bab., 'Ērūbīn, f. 54*a*.
ספרא דוד בן בניה יש̃ל בן סעדיה ר̃ית בן זכריה נ̃ע̃נ [נח עדן נן [Ezek. xxviii. 13, אלי יזכיני ללמוד וללמד ולהשיג אמיתת דרכיו אמן וכן יהי רצון·

The same scribe wrote for the same person the Pentateuch MS. Add. 1174 in the University Library of Cambridge, dated Sīvān, A. Contr. 1795 (25 May—23 June, A.D. 1484), only three months earlier than the present volume. He also wrote another Pentateuch in the British Museum, Orient. 2349, dated Marḥeshvān, A. Contr. 1802 (16 Oct.—13 Nov., A.D. 1490), for Dāvīd b. 'Abī-ḥesed b. Binyāmīn b. Yōsēph aṭ-Ṭawīlī.

The *Hebrew text* of these Haphṭārōth presents no peculiar features; but the Haphṭārōth themselves differ in many respects from those used by the other Jews. A point of capital importance is that the last Haphṭārāh of the "Seven of Consolations," ז׳ דנחמתא, ff. 46*a*—52*a*, which are all taken from Isaiah, begins, on f. 51*a*, with ch. lxi. 9 (a chapter according to the Massoretic division). But as v. 9 is not even a *Pārāshāh Sĕthūmāh*, it cannot, in very ancient times, have been the beginning of the Haphṭārāh, which must, there can be no doubt, have commenced with ch. lxi. 1, where Jesus began to read, according to the Gospel of S. Luke, ch. iv. 18, 19 (if so, this must have been the last Sabbath of the year). That the Jews ever tampered with the Scriptures themselves for anti-Christian reasons cannot be admitted; but it is certain that they altered, and even abolished, public lessons for such reasons (see *Talm. Bab.*, *Bĕrākhōth*, f. 12*a*, and *The Acts of the Apostles* (i.–xiv.), *with Introduction and Notes by J. Rawson Lumby, D.D.*, pp. 172–3).

The *Targūm*, which follows each verse of the Hebrew text, has no accents, and its vowelpoints are those of the so-called Babylonian system. The vocalisation of many words differs from the ordinary one. The following table may be compared with that in the description of plate LIV.

| Name. | שוא נע<br>חטף פתח<br>חטף סגול | חולם | (קבוץ)<br>שורק | קמץ<br>חטף קמץ | פתח<br>סגול | צירי | חירק |
|---|---|---|---|---|---|---|---|
| Ordinary form. | בְ בֲ בֱ | בֹ בוֹ | [בֻ] בוּ | בָ בֳ | בַ בֶ | בֵ בֵי | בִ בִי |
| Form in the MS. | ב̄ | ב̀ ב̀ו | [ב̇] ב̇ו | ב̂ ב̂ | ב̂ | ב̈ ב̈י | ב̇ ב̇י |

The *Massōreth* is written on the three outer margins and between the columns. It differs from the ordinary one, but is, as in most Biblical manuscripts, imperfect, and therefore becomes really valuable only as part of a large collection of Massoretic notes from various codices.

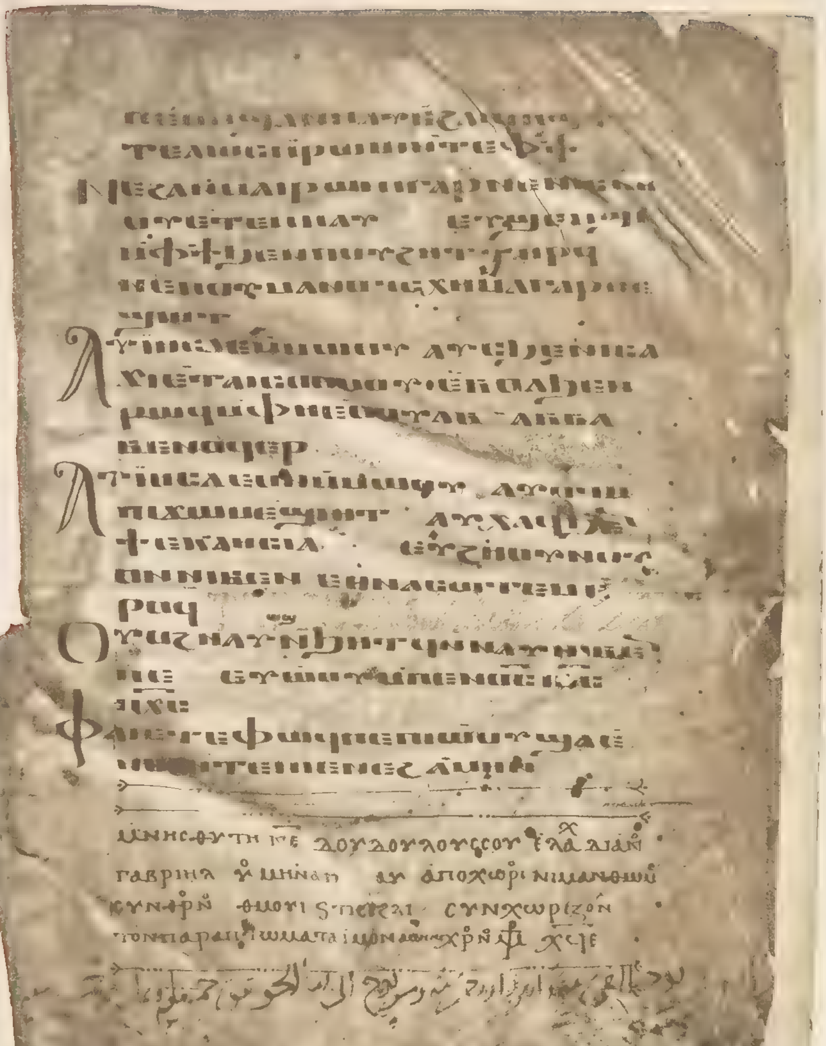
The plate represents f. 40*a*, containing part of the Haphṭārāh for the pericope Ḥukkath (Num. xix. 1—xxii. 1), namely, Judges, ch. xi. 27, ואתה לך—38, וישלח אתה.

*Gatherings.* Of four sheets or eight leaves, signed with letters at the upper right-hand corner of the first leaf.

*Ruling.* On one side, with a dry point, guided by marginal prickings.

*Writing.* The writing, which depends from the line, is in a fine South Arabian hand.—In the Hebrew text, *rāpheh* is used with בגדכפת, and with א and final ה, when these two letters are silent; as in יצאֿת לקראֿתו, col. 2, l. 5; יחידהֿ, *ib.*; יעשהֿ, l. 20. If two such letters are in juxtaposition, one stroke suffices; e.g. בגדיו, col. 2, l. 9; פציתהֿ, l. 15. Observe also וַיֹּאמַר, col. 1, l. 14; וַתֹּאמַר, col. 2, ll. 14, 20; וַיֹּאמַר, l. 25. *Methegh* is rarely used; e.g. וְאֵֽלְכָֽה, col. 2, l. 21; הֶהָרִים, l. 22; but וַיַּעֲבֹר, col. 1, l. 9; מֵעֲרוֹעֵר, l. 23; וַיִּכָּנְעוּ, l. 25; וְאָנֹכִי, col. 2, l. 10; וְיָרַדְתִּי, l. 21. In the word רוּחַ, col. 1, l. 8, the *furtive pathach* is placed under the letter preceding the guttural, as if the word were pronounced *rū-vaḥ*. Similarly in the Cambridge Pentateuch, MS. Add. 1174, לְרוּחַ Gen. iii. 8, שִׂיחַ Gen. ii. 5, רֵיחַ נִיחוֹחַ Levit. i. 9, שָׁמוֹעַ Deut. xv. 5, זְרוֹעַ Deut. xxxiii. 20. The Sacred Name is written יְהוָה, לַיהוָה, etc.—In the *Targūm* there is no mark for שוא נח, nor for *methegh*. The Sacred Name is written ייי (i.e., 26, the numerical value of יהוה), before which קֳדָם is always represented by ק only, as in col. 1, l. 15, compared with col. 2, l. 3.

[In describing this plate the Committee have, as usual, to acknowledge the assistance of the Rev. Dr. Schiller-Szinessy.]



LIFE OF ONUPHRIUS.—A.D. 979.

VATICAN LIB., COD. COPT. 65.

## ROME. VATICAN LIBRARY. COD. COPT. 65 (OLIM XIV).—A.D. 979.

A VOLUME consisting of 120 vellum leaves, and made up of three distinct manuscripts, namely, (1) a Homily of Mark, 49th patriarch of Alexandria, on the burial of our Lord, the harrying of Hell, etc., f. 1*b*; (2) Theodore, patriarch of Antioch, on the martyrdom of the two Theodores under Diocletian, f. 30*a*, imperfect; and (3) the Life of Onuphrius the anchoret, by Paphnutius the anchoret, f. 99*a*. See A. Mai, *Scriptorum veterum nova Collectio*, t. v., pars 2da, p. 160.

The Life of Onuphrius consists of 22 leaves, about 12½ in. by 9⅜, with from 27 to 34 lines in a page. The plate represents the last page, f. 120*a*, containing the colophon, with the date A. Mart. 695 = A.D. 979, as follows, in barbarous Greek:—

(1) ⲙⲛⲏⲥⲑⲩⲧⲏ ⲕ̅ⲉ̅ ⲇⲟⲩ ⲇⲟⲩⲗⲟⲩⲥⲥⲟⲩ ⲉⲗⲁ ⲇⲓⲁⲕ

(2) ⲅⲁⲃⲣⲓⲏⲗ ⲩ ⲙⲏⲛⲁ ⲡ . . . ⲁⲩ ⲁⲡⲟ ϫⲱⲣⲓ ⲛⲓⲙⲁⲛⲑⲱⲙ

(3) ⲥⲩⲛⲑⲣⲛ ⲑⲙⲟⲩⲓ ϛ ⲧⲕⲉϩⲗⲓ ⲥⲩⲛϫⲱⲣⲓⲍⲟⲛ

(4) ⲧⲟⲛ ⲡⲁⲣⲁⲡⲧⲱⲙⲁⲧⲁ ⲓⲙⲟⲛ ⲁⲙⲏⲛ ϫⲣⲛ ⳨ ϫ̅ϥ̅ⲉ̅

That is to say:—

(1) Μνήσθητι κύριε τοῦ δούλου σου ἐλαχίστου διακόνου

(2) Γαβριὴλ υἱοῦ Μηνᾶ π . . . αυ ἀπὸ χωρίου ⲛⲓⲙⲁⲛ̄ⲑⲱⲙⲥ

(3) συνθρόνου ⲑⲙⲟⲩⲓ καὶ ⲧⲕⲉϩⲗⲓ· συγχώρησον

(4) τὸν (τὰ) παραπτώματα ἡμῶν ἀμήν. χρόνου μαρτύρων ϫ̅ϥ̅ⲉ̅.

"Remember, Lord, thy most insignificant servant the deacon Gabriel, the son of Menas . . . . . ., from the place (called) Ni-Manthōms (*or* the Cemetery), in the diocese of Thmūi and Ti-kehli. Pardon our sins. Amen. In the year of the martyrs 695." Thmūïs is well known (see Quatremère, *Mémoires géogr. et hist. sur l'Égypte*, t. i., p. 129). For Ti-kehli, in Arabic دَقَهْلَة or دقالية, see Yākūt, *Mu'jam 'al-Buldān*, t. ii., p. 581; Parthey, *Zur Erdkunde des alten Aegyptens*, in the *Abhandlungen d. königl. Akad. d. Wissenschaften zu Berlin* 1858, p. 527, and *Vocab. Copt.-Lat.*, pp. 496, 505. This latter authority does not mention ⲛⲓ-ⲙⲁⲛ̄ⲑⲱⲙⲥ, but gives ⲛⲓ-ⲙⲁⲛ̄ⲑⲱⲟⲩⲧ, "vicus Deltae prope Thmuim" (*Vocab. Copt.-Lat.*, p. 498), the existence of which seems, however, to be due merely to an error of Zoega (*Catal. Codd. Copticorum*, p. 18), followed by Champollion (*L'Égypte sous les Pharaons*, t. ii., p. 120).

Below this is written in Arabic, in a rude hand of about the xiiith cent., من ادم الي نوح الفي سنة واثنين (*sic*) واربعين سنة ومن نوح الي بنا الجوسق خمس مائة وثمانية وخمسين سنة ومن بنا الجوسق "From Adam to Noah, 2042 years; and from Noah to the building of the tower (of Babel), 558 years; and from the building of the tower ——."

*Gatherings.* Three quires, two of eight leaves and one of six, signed with Coptic arithmetical figures (Greek letters) on the first and last page of each. The pages are numbered with the same figures.

*Ruling.* Side lines, with cross lines at from 2 to 2½ inches apart, which are however not followed by the scribe.

*Writing.* Ordinary Coptic uncials, becoming smaller and somewhat cursive in the subscription. The letter ⲛ is represented by a stroke ⁀ at the end of ll. 13, 17.

*Ornamentation.* A single ornament, without colours, occupies the upper part of the first page, and descends about half-way on the right side. The initial letter ⲁ is made to form part of the figure of a bird.

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[In describing this plate the Committee have to acknowledge the kind assistance of Professor Dr. Ignazio Guidi, of Rome.]

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# FACSIMILES OF ANCIENT MANUSCRIPTS.

## ORIENTAL SERIES.

## Part VIII.


EDITED BY WILLIAM WRIGHT, LL.D.,
PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.


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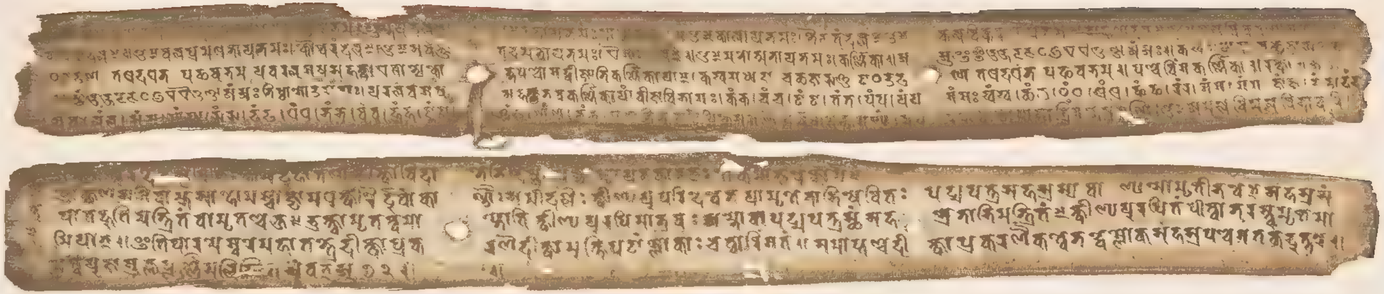
XCIII.



PĀRAMEṢVARA-TANTRA.— A.D. 857-8.

CAMBRIDGE, UNIV. LIB., ADD. MS. 1049.

## Cambridge. University Library. Add. MS. 1049.—A.D. 857-8.

THE *Pāramesvara-tantra*, a work consisting in great part of ejaculatory prayers and other commonplaces of the tantric literature. On palm-leaf, about 16 in. by 2; 64 remaining leaves, 3 to 5 lines. Written in the year 252 of the era of Srī-Harsha, A.D. 857-8. This manuscript was acquired by Dr. D. Wright at Kāṭhmāṇḍū. It formed part of the library of an old temple, which was "restored" by Sir Jang Bahādur's orders. See Bendall's *Catalogue of the Buddhist Sanskrit MSS. in the University Library, Cambridge*, pp. xxxix-li, and p. 27. The plate represents ff. 9 *b* and 62 *b*, as now numbered. The former belongs to that portion of the work which treats of the mystical signification of the letters (compare plate LXXXI., no. 1), and contains a complete alphabet; the latter exhibits the colophon with date.

The figures of the date, at the end of the last line of the lower leaf, admit of no question. The first is clearly *ā* = 200. The second is the letter-numeral for 50, which is either G or, as in this case, Ↄ (see Cunningham, *Corpus Inscriptionum Indicarum*, vol. i., p. 22, and the plate in Cowell and Eggeling's *Catalogue of Buddhist Sanskrit MSS. in the possession of the Royal Asiatic Society, Hodgson Collection*). The third is evidently 2. That the era is not the ordinary era of Nepāl (commencing with October 880 A.D., which would give to the manuscript the date A.D. 1132) is, it may almost be said, obvious from a comparison of the letters with those of twelfth cent. Nepalese manuscripts, of which good examples are given in our plate XLIII. (A.D. 1166); in Bendall's *Catalogue*, pl. II., no. 3 (A.D. 1167), pl. III., no. 1 (A.D. 1179); and in Cowell and Eggeling's *Catalogue*, plates, no. 1 (A.D. 1166). Palaeographical considerations likewise forbid us to reckon the date by the Vikramaditya, Ṣāka, Gupta or Vallabhī era. There would seem then to remain only one era which we know to have been used in various parts of northern India—that instituted by, and called after, the great conqueror Ṣrī-Harsha. This era, which commenced in the year 606 A.D., was known in Kashmīr in 'al-Bērūnī's time (see Reinaud, *Mémoire sur l'Inde*, p. 136, and *Fragments arabes et persans relatifs à l'Inde*, p. 139), and was employed for at least three centuries in central and eastern India (see Cunningham, *Archaeol. Survey*, t. ix., p. 84, t. x., p. 101, and t. xvi., p. 68). But what is still more important is that, according to Professor Bühler, it is the era of the Nepalese inscriptions, nos. 6 to 15, edited by him and Paṇḍit Bhagvānlāl Indrajī in the *Indian Antiquary* for August 1880, vol. ix., pp. 169 182 (compare Bendall's paper *On European Collections of Sanskrit MSS. from Nepal* in the *Verhandlungen des fünften internationalen Orientalisten-Congresses, 2ter Theil, 2te Hälfte*, p. 206).

*Ruling, etc.* The text is written at first in two columns, afterwards in three, but without side-lines. The spaces between the columns are pierced with holes for pegs or strings. The leaves are numbered on the verso at the left-hand side with letter-numerals (for which see Bendall's *Catalogue*, p. liii., with plate V.).

*Writing.* The character of this manuscript may be termed *transitional Gupta*; by which is meant that its alphabet, though on the whole nearer to the Devanāgarı than to the ordinary Gupta, nevertheless shows certain survivals which illustrate the connection of the two. In the examination of the several letters, reference is made to three writings, selected from the very few available dated examples between A.D. 600 and A.D. 900. (1) The last—no. 15—of the Nepalese inscriptions of the middle period, as edited by Dr. Bühler and Paṇḍit Bhagvanlāl in the *Indian Antiquary, loc. cit.* They call the characters "Gupta with modifications." The date is just a century earlier than our manuscript, in which we may therefore reasonably expect further modifications. We denote this inscription by N. (2) The copper-plate at Morvī in Gujarāt, dated *Guptasamvat* 585, i.e., according to Cunningham, A.D. 752 (see the *Indian Antiquary*, vol. ii., p. 257). We designate it by M. (3) The pillar-inscription from Deogarh in south-eastern Rājputāna, which we denote by D, with the date A.D. 862, expressed in two eras (see Cunningham's *Archaeol. Survey*, t. x., plate XXXIII., and the very incorrect transcription at p. 101). Compare, in general, Bendall's *Catalogue*, p. xlii. sqq.

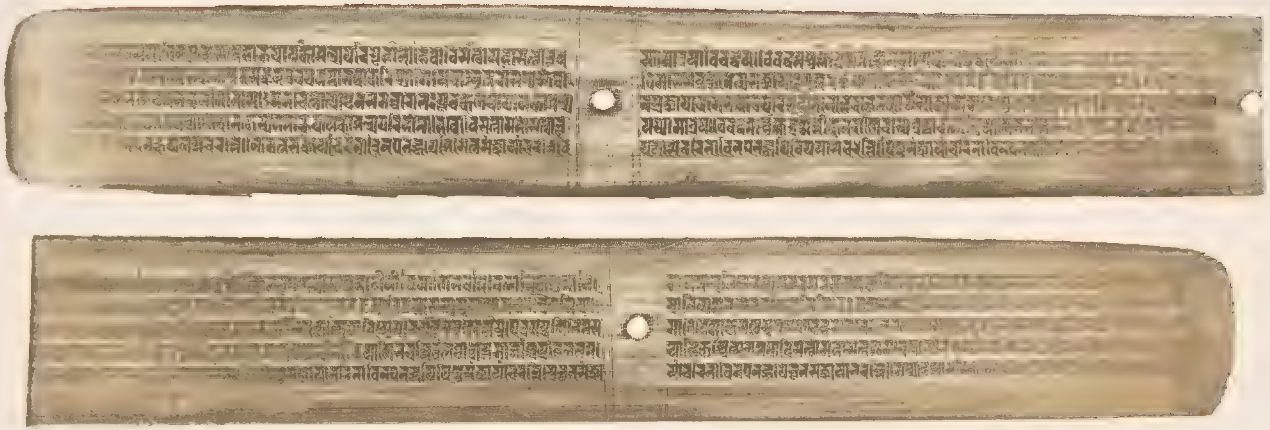
*Forms of Letters, etc.* A. *Initial vowels.* The letter *a* has an open top. This form is rare in eastern India, but has survived to modern times in the west. —*ā* is expressed by *a* with a curl below. This figure survives in later Nepalese MSS. only in the letter-numeral (see Cowell and Eggeling's *Catalogue*, p. 51, no. 3). It is also found in the Ṣāradā alphabet (see pl. XLIV.).—*i* and *ī* are found with the same general form down to modern times in Nepāl. This precise shape of *i* occurs in D, and in some Nepalese inscriptions and MSS. of the xith cent.—*u* and *ū* have varied but little in figure from the vith cent. onwards.—To *ṛi, ṛī, ḷri, ḷrī*, we find analogous but less simple forms in Add. 1691, 2 (dated A.D. 1179), in a probably archaistic vowel-list somewhat like the present.—*e* in the Gupta shape of a simple triangle, without the production of the vertical side so as to form a tail, is extremely rare in MSS., but has been found in a Nepalese MS. of A.D. 1138.—*ai* with the upper curve is common in the Kuṭila character, and occurs also in early Bengālī.—*o* and *au* find their parallels in early Bengali, and in the vowel-list in Add. 1691, 2 (A.D. 1179), though less simple and more flourished.—B. *Medial vowels.* The vowel *i* is a characteristic transitional letter. The small curve over the top of the consonant in the earlier Gupta period has developed into a long curve running round the left side of the consonant, but the straight vertical stroke of the Devanagarı (due doubtless to a desire for uniformity with the other letters) has not yet appeared. Compare the figures in M and D. The form in the Kuṭila inscription of Barelı is very like, though somewhat less simple (see the table of alphabets in Prinsep's *Indian Antiquities*, vol. ii., pl. XXXIX.).—*ī* (e.g., leaf 1, line 3, col. 2, syll. 5) is similarly transitional. It should be noted that the horizontal top of the consonant never meets the vertical stroke. Compare the forms in D and N.—*ū* lacks the long tail of later times; consequently the syllable *pu* (just before the date) is not unlike *pt*.—C. *Consonants.* The letter *gh* is one of the most striking archaisms of this manuscript, exactly resembling the form in N. Remark the open top (which survives in no other MSS., not even those of the xith cent.), the bellying front (somewhat similar to modern *y*), and the angular inclination of the second to the third or main vertical stroke.—*ch* has changed but little from the earliest time. Here, as in N, M and D, in ordinary Gupta, and even in the Aṣoka inscriptions, the stroke above the loop is not horizontal (as now), but slopes slightly downwards.—*chh* has a primitive form, which is however preserved even in modern Nepalese.—*j* shows an interesting transitional shape. The curious

pendant to the left, which remains only in the earliest of our other dated MSS. (see pl. XVI.), is a remarkable survival, representing the top member of the letter, as preserved both in ordinary Gupta and in Tibetan. It is curious to observe that each of our three inscriptions has two varieties of this letter.—The form of *jh* lies between the Aṣoka form and the ordinary Bengālī.—Conjunct *ñ* resembles conjunct *ṇ*, except in the middle curve at the top, which is deeper in the latter.—*ṭ* has a curious pendant to the right, similar to that just noticed in *j*. This is found in M; and survives also in two early xith cent. MSS. (see pl. XVI.).—*ṭh* is found as a simple unconnected circle in the early inscriptions and in a few of the oldest Nepalese MSS. -*ḍh* differs from the modern form only in its pointed back, as in N (l. 13, middle).—*ṇ* agrees with M and D in the small ear-like upstroke at the top of the vertical line, a minute feature, yet one apparently not found in later MSS.—*t*, though archaic, may be paralleled in later MSS. from Nepāl.—*th* is a figure intermediate, as in N, between the dotted circle of the older alphabets and the shape of the xith cent. in Nepalese MSS. In the xiith cent. MSS. the modern form is almost attained.—*d* is like the modern letter save in two small though significant points: it has a pointed back, similar to that of *ḍh*, and a small vertical line at the bottom, resembling that in a capital G. These features may be seen in the inscriptions, but in MSS. only of the xith cent. and then but rarely. The pointed back is very marked in many Kuṭila inscriptions.—*dh* has two forms, both archaic: a plain semicircle and a semicircle with the diameter slightly produced downwards. The Aṣoka inscriptions and M exhibit the first shape only, but D has both.—*n* in general resembles the Gupta letter, save that the characteristic loop in front is filled up. N has both forms. In Nepalese MSS., even of the xith cent., the modern shape is attained.—*p* shows an interesting Gupta survival in the figure with open top. This occurs in N, M and D, though without the small twist in front, which makes the letter somewhat like a modern *dh*. The open top, which also survives in Ṣāradā, is unknown in the xith and xiith cent. MSS. and later inscriptions.—*ph* occurs in this very shape in N (line 2, middle), including the pointed back (compare *ḍh* and *d*). Later inscriptions and MSS. either show the modern Devanāgarī form or approximate to it (compare the Bengālī).—*bh* resembles *n*, but has a more wedge-shaped front. This figure is found in N and in Nepalese MSS. of the xith cent., after which time modifications arise. It is midway between the Gupta form (still found in D and M) and the Kuṭila. *m* is almost invariably open at the top, as in Gupta and in N, M and D. The later MSS. always have the closed form. *y* is not readily distinguishable from *p*, having like it an open top; it curves however a little more outwards. N, M and D are in accord herewith, thus forming a transition from the Gupta to the modern shape. Later MSS. have a closed top.—In the *l* of the Gupta alphabet the vertical stroke does not descend below the others; but N shows the beginning of the change. D has varying forms. A figure like that in our manuscript lasted till the middle of the xith cent. in Nepāl, but not later.—*ṣ* shows a transitional form, which survives in early Nepalese MSS. and in the archaistic black paper ones. It is distinguished from *s* merely by the open top; but this distinction is not always preserved in the second page of our plate. Possibly the sounds were confused already, as often in later Nepalese MSS. Both *ṣ* and *s* have a small upstroke at the lower left-hand corner, instead of the downstroke in later MSS.—*sh* has an open top, a front curving outwards (like *y*), and a slanting cross-stroke. So also in N, M and D, but not in later MSS.—*h* is a modification of the Gupta form, found in N, M and D, and also in some early Nepalese MSS.—*ksh* as a letter of the alphabet, regarded as more than an ordinary compound, is curious, and calls to mind ξ and ψ. Unfortunately it has been retouched in our manuscript.—Several of the letter-numerals, besides that for 200, exhibit interesting archaic forms, such as those which express 1, 3, 4, 8, and 30 (see Bendall's *Catalogue*, pl. V.).

As the alphabet is given in full in the Plate, a transcription seems unnecessary.

[For the description of this plate, and of plate XCIV., the Committee are indebted to C. Bendall, Esq., M.A., of the British Museum.]

XCIV.



ASHṬASĀHASRIKĀ—PRAJÑĀPĀRAMITĀ.—Circa A.D. 1020.

CAMBRIDGE, UNIV. LIB., ADD. MS. 1464.

Plate XCIV.—Sanskrit.

## Cambridge. University Library. Add. MS. 1464.—Circa A.D. 1020.

THE work entitled *Ashtasāhasrikā-prajñāpāramitā.* On palm-leaf, about 21 in. by 2; 227 leaves, 5 or 6 lines in a page. Written in the fifth year of king Mahīpāla of Bengāl, who was reigning, as we know from an inscription at Benāres, in A.D. 1026 (see Cunningham's *Archaeological Survey*, vol. xi., p. 181). This manuscript forms part of the collection made by Dr. D. Wright at Kāṭhmāṇḍū. The plate represents f. 167*b*.

*Ruling, etc.* The text is written in three regular columns, with two double lines on each side. The spaces between the columns are pierced with holes for pegs or strings. The leaves are numbered on the verso at the left-hand side with letter-numerals.

*Writing.* This manuscript has been selected as exhibiting some of the chief features of the *Kuṭila* character, in particular that peculiar twist at the foot of the vertical strokes to which the name of *kuṭila* ("bent") is probably due. See the series of inscriptions in Cunningham's *Archaeol. Survey*, vol. i., p. 352, vol. iii., pp. 120 sqq.; Burgess, *Archaeol. Survey of Western India*, vol. iii., p. 100, pl. lxii. and lxiii.; and compare some of the contemporary manuscripts written in Nepāl, which exhibit the same peculiarity, though in a less marked degree: for example, Add. 866, in our plate XVI., and Add. 1693, in Bendall's *Catalogue*, plate II., no. 2.

*Forms of Letters, etc.* Characteristic archaisms are to be found in the two shapes of medial *e*, and in those of *ṭ* and *ṣ*. The forms of *kh*, *gh* (see l. 1, col. 3, towards the end), *ñ* (see l. 1, col. 3, near the beginning), *ṇ*, and *n* preceding a consonant, are also noteworthy. The figure of *bh* is an interesting parallel to the middle and later Nepalese letter.

*Ornamentation.* There are several well executed coloured miniatures in this manuscript, one of which may be seen in Bendall's *Catalogue*, plate II., no. 1.

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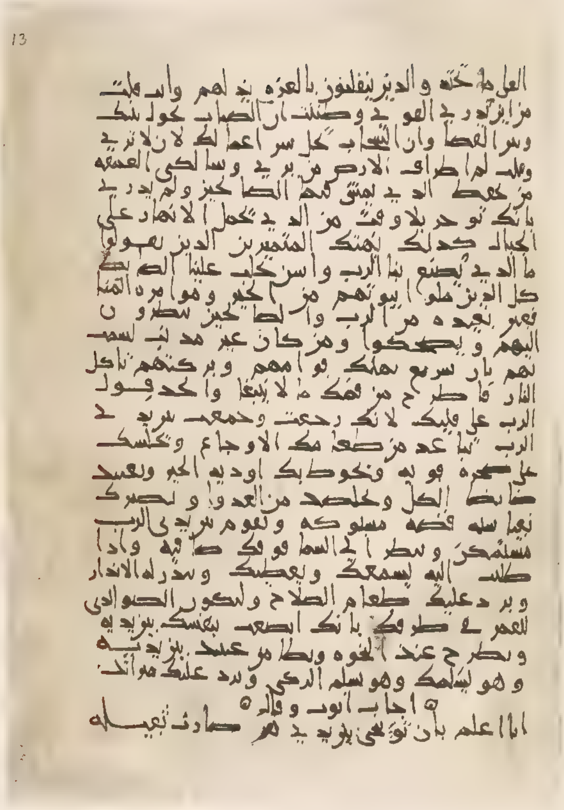
(1) [a]pekshāyāṃ sarvasamādhitas tat kasya hetor upāyakauṣalyaparigrihīto hi bodhisatvo mahāsatvo bhūya- (*col.* 2) syā mātrayā *vivarddhaya* (*deleted*) vivarddhate ṣuklair dharmais tīkshṇatarāṇi ṣraddhadīnīndriyāṇi bhavanti | balāni bodhyaṅgāni (*col.* 3) mārgañ cha pratilabhate | punar aparaṃ subhūte bodhisatvasya mahāsatvasyaivaṃ bhavati dīrgharātram amī satvā nitya-

(2) *saṃjñaya* (*indistinct correction*) sukhasaṃjñayā ātmasaṃjñayā ṣubhasaṃjñayaiva viparyastā tathā karishyāmi | yatha 'nuttarām samyaksambo- (*col.* 2) dhim abhisambudhya nityasaṃjñāyāḥ sukhasaṃjñayā (*corrected into* °jñeya) ātmasaṃjñayāḥ (*corr. into* jñeyā) subhasaṃjñaya (*corr. into* °jñeyā) viparyasasya prahāṇāya dharman deṣayishyā (*col.* 3) my anityam etat sarvan na nityam iti duḥkham etat sarvam naitat sukham iti | ānatmakam (*sic*) etat satmakam i-

(3) ti | aṣubham etat sarvaṃ naitachchhubham iti | so 'nena chittotpādena samanvāgataḥ pūrvakeṇa chopāyakauṣalye- (*col.* 2) na prajñāpāramitaya cha parigrihito nāntarābhutakoṭiṃ sakshatkaroti | nāparipūrṇṇeshu buddhe dharmeshu | evam apraṇihite sa- (*col.* 3) mādhivimokshamukham upasam*padya* (*a sec. m.*) viharati | na cha bhūtakoṭi (*sic*) sakshatkaroti | na cha parihīyate maitrīto vā karuṇā-

(4) to vā muditato vā | upekshāto vā tat kasya hetor upāyakauṣalyaparigrihīto hi bodhisatvo mahāsatvo bhū- (*col.* 2) yasyā mātrayā vivarddhate | ṣuklair dharmais tīkshṇatarāṇi chāsya ṣraddhanīnīndriyaṇi bhavanti bodhyaṅgamārgaṃscha pratilabhate | (*col.* 3) yo hi kaṣchit subhūte bodhisatvo mahasatva imaṃ chittotpādam utpādayati | ity apīme satvā dīrgharātram upala

(5) mbhe charitavina etarhy upalambhe charanti | nimittasaṃjñāyāṃ charitāvina etarhy api nimittasaṃjñāyāṃ charanti vi- (*col.* 2) paryāse charitāvina etarhy api viparyāse charanti | piṇḍasaṃjñāyāṃ charitāvina etarhy api piṇḍasaṃjñāyāṃ charanti abhūtasaṃjñāy (*col.* 3) āṃ charitāvina | etarhy api bhutasaṃjñayāṃ charanti | mithyādṛishṭau charitavina etarhy api mithyadrishṭau charanti | tathā kari-



BOOK OF JOB.—(IX[TH] CENT.)

BRIT. MUS., ADD. MS. 26.116.

BRITISH MUSEUM. ADD. 26,116. [IXTH CENT.]

PART of the Book of Job, in an ancient Arabic version, comprising ch. i. 8—iii. 18 and ch. vi. 26—xxviii. 21. On vellum, about 9¼ in. by 6½; 15 leaves, 23 to 26 lines. Written in the ixth cent. This version was probably made from the Hexaplar text of the Septuagint. The translator would seem to have lived in Egypt, but to have been a Syrian Christian by birth, as he uses words of Aramean origin, and apparently consulted at times the Syro-Hexaplar version. His language abounds in vulgar and grammatically incorrect forms. See Fleischer in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Bd xviii., pp. 288-291; Wolf Wilhelm Graf Baudissin, *Translationis antiquae Arabicae libri Jobi quae supersunt* (Leipzig, 1870); and the British Museum Catalogue of Arabic MSS., p. 676, no. mcccclxxv. The plate exhibits f. 13*a*, containing ch. xxii. 12—ch. xxiii. 2.

*Gatherings.* Probably of ten leaves. There are more recent signatures with Arabic and Coptic numerals on ff. 5*b*, 6*a*, 14*b* and 15*a*.

*Ruling.* On one side with a dry point. The writing does not regularly follow the ruled lines.

*Writing.* An antique, stiff Nashī, well-nigh Kūfic in many of its forms. The diacritical points (either dots or small lines) have frequently been omitted, and in some instances wrongly placed. Many points (dots) have been added in a somewhat lighter ink by one corrector, and in red ink by another. The latter has also introduced small circles as marks of interpunction. The scribe does not hesitate to divide a word at the end of a line; e.g. فقين | المنا in ll. 9, 10 of the plate. Both correctors have made occasional alterations in the text.

*Punctuation.* A single point, as in l. 24 of the plate, or ⍙. A later hand has usually added a red circle to the points.

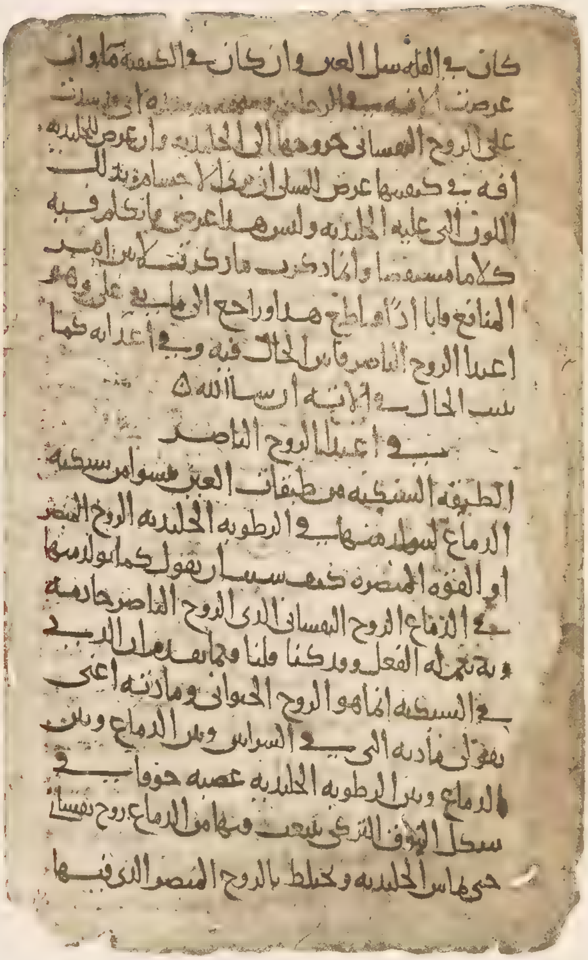
*Forms of Letters, etc.* ا is often turned to the right at the foot, e.g. ان, l. 2; العمقه, l. 4. ا projects slightly below the line.—ث is occasionally written ث, sometimes ڽ, as in ميراتك, l. 24.—ن ں are in general strikingly angular, but the Kūfic form is also found.—ش has three strokes or points, ش or ش, e.g. يمشى, l. 5. Sometimes, however, there seem to be only two points. س is distinguished from ش by three points below and a line (the *muhmilah*) above; or by the three points below only; or by the line above only, as in يسلمك, l. 24.—The same line occurs once with the letter ر (in صار, f. 6*a*, l. 19), to distinguish it from ز.—غ is once written ع *a sec. m.* (in اغدوا, f. 3*b*, l. 17), and once ع (in غامه, f. 5*b*, l. 9).—The letter *f* is always ڢ ڡ; whereas *k* is usually ڧ or ڧ *a pr. m.*, though ق does occur. The first corrector always writes ق ق; whence it happens that in some places the letter is doubly pointed ق ق. Two points below are very rare, as in يسعا, f. 4*a*, l. 4; موته, f. 14*b*, l. 11.—Final ك varies in form; compare ويجلسك, l. 15, with ويعينك, l. 16, and ويخلصك, l. 17; or عليك with ميراثك, l. 24. The shape of final ل is quite different; e.g. كل, l. 9; تاكل, l. 12; قول, l. 13.—Final *n* is often but slightly rounded, as in من, l. 2; وبين, l. 3; فقين, l. 10.—Final ة is unpointed; the *muhmilah* occurs in متاة, f. 3*a*, l. 9, *a pr. m.* ھ is frequently used for ه in the middle of a word, e.g. الزهرة, f. 6*a*, l. 10.—Final *yā* is ي ى or ى; if the reverted form be used, ے or ے (see ll. 14, 22).—Of the vowels only *ḍammah* appears, and that but rarely, and added by the first corrector. *Hamzah*, *maddah*, *waṣlah*, and *tashdīd*, are wholly wanting.—We find لاكن, but also ولكنى, etc.

[ليس يبصر] العلي ما تحته والذين ينفلتون (*sic*) بالعزة يذلهم وانت قلت
من اين يدري (orig. تدري) القوي وظننت ان الضباب يحول بينك
وبين القضا وان السحاب يجل شر اعمالك لان لا تري
وقلت لم (*sic*) اطراف الارض من يري وسالكي العمقة
من يحفظ الذي (*sic*) يمشي فيها الصالحين ولم يدري (*sic*)
بانك توحر (read توخذ) بلا وقت من الذي يحمل الانهار علي
الجبال كذلك يهتك المتمبزين الذين بقولوا
ما الذي يصنع (orig. تصنع) بنا الرب واشن (i.e. واي شىء) يجلب علينا الضابط
كل الذين ملوا بيوتهم من الخير ومؤامرة المنا
فقين بعيدة من الرب والصالحين ينظرون
اليهم ويضحكوا ومن كان غير مذنب يشمت
بهم بان سريع يهلك قوامهم وبركتهم تاكل
النار فاطرح من فمك ما لا ينبغا (*sic*) واتخذ قول
الرب علي قلبك لانك [ان] رجعت وجمعت (*sic*) بين يدي

الرب تباعد من طعامك. الاوجاع ويجلسك علي صخرة قوية ويحوط بك اودية الخير ويعبنك ضابظ (ضابط read) الكل ويخلصك من العدوا (sic) ويصيرك نقيا شبه فضة مسبوكة وتقوم بين يدي الرب مستمكن وتنظر الي السما فوقك صافية واذا طلبت اليه يسمعك ويعطيك وتنذر له الانذار وبرد (ويرد read) عليك طعام الصلاح ولكون الضو الذى للقمر في طرقك بانك اتضعت بنفسك بين يديه وتطرح عنك النخوة وتطامن عينيك بين يديه وهو يسلمك وهو يسلم الزكي ويرد عليك ميراثك.

⊙ اجاب ايوب وقال ⊙

انا اعلم بان توبيخي بين يدي هو (هن altered into) صارت ثقيلة



ʾIBN ʾABI ʾL-ʾASHʿATH, KITĀB AL-GHĀḎĪ

WA ʾL-MUGHTAḎĪ.—A.D. 960.

BRIT. MUS., ORIENT. MS. 2600.

## British Museum. Oriental 2600.—A.D. 960.

A FRAGMENT of the second part of the *Kitāb 'al-Ghādī wa 'l-Mughtadī*, a treatise on the nourishment of the various members of the humau body, by the physician 'Abū Ja'far 'Aḥmad 'ibn Muḥammad, known as 'Ibn 'Abī 'l-'Ash'ath. Paper; about 10½ in. by 6½; 17 leaves, 20 or 21 lines in a page. According to 'Ibn 'Abī 'Uṣaibi'ah in his *'Uyūn 'al-'Anbā* (ed. A. Müller, t. i., pp. 245–7), the author was a native of Persia, who settled at 'al-Mauṣil (Mosul), and died there at an advanced age a few years after A.H. 360 = A.D. 971. See also Wüstenfeld, *Geschichte der arabischen Aerzte*, no. 107; the Bodleian Catalogue of Arabic MSS., t. ii., p. 583; and Ḥājjī Khalīfah, ed. Flügel, t. v., p. 127. 'Ibn 'Abī 'Uṣaibi'ah says that the work consisted of two parts (*maḳālah*), and was completed at Barḳī, a fortress in Armenia, A.H. 348 = A.D. 959–60. These particulars are in exact agreement with the subscription of the present manuscript, which states that the author's original draft was finished at the castle of Barḳī in Armenia in Ṣafar of the year 348 (13 April—11 May, A.D. 959), and that this copy was made at 'al-Mauṣil in D̲u 'l-Ḳa'dah of the same year (3 Jan.—1 Feb., A.D. 960). تمت المقالة الثانية من كتاب الغاذي والمغتذي وفيها يذكر الغذا والاغتذا صنعه احمد بن محمد بن محمد المعروف بابن ابي الاشعث والحمد لله رب العلمين وعمل دستور هذه المقالة بقلعة برقي من ارمينية في صفر سنة ثمان واربعين وثلثماية ونقلت بالموصل في ذي القعدة من هذه السنة ⊙

The second *maḳālah* of 'Ibn 'Abi 'l-'Ash'ath's treatise consisted of six *jumal* or divisions, each *jumlah* being subdivided into several *'abwāb* or chapters. The plate represents f. 2*b*, containing part of the seventh *bāb* of the second *jumlah*.

*Gatherings.* Two quires, of ten and seven leaves respectively, each numbered with Arabic words on the upper margin of the first page (foll. 1*a* and 11*a*), apparently by a later hand.

*Punctuation.* ▵ marks the end of a chapter or paragraph.

*Writing.* A clear, but somewhat stiff Nasḵī. The diacritical points are but rarely added.

*Forms of Letters, etc.* Final ا sometimes projects a little below the line, as in مستقصا, l. 6; الباصر, l. 10. In *lām-'alif* the right-hand limb is the *'alif*. Observe لا in كلاما, l. 6. Remark the form of initial and medial ك in ll. 6 and 11; and compare the shape of final ك in بذلك, l. 4, with that of final ل in الفعل, l. 15. The medial form of ه is sometimes used for the initial; compare هذا, ll. 5, 7, with وهو, l. 7, and هو, l. 16. Final *yā* is often reverted; compare على, l. 3, يرى, l. 4, with بقي, l. 7, في, l. 10, الذي, l. 15. The reverted form is usually dotted, but not always (ll. 16, 19).—Vowels and other orthographical signs are rare; e.g., the *tanwīn* of *fatḥah* in اذًا, l. 7, and the *maddah* in مآ, l. 1.—The mark over اغذايه in l. 8 (and on the margin), by a later hand, probably indicates that it is a mistake for اغتذايه.

كان في القلة سل العين وان كان في الكيفية مآ وان
عرضت الافة في الزجاجية سميت سدة اي قد سدت
على الروح النفساني خروجها الي الجليدية وان عرض للجليدية
افة في كيفيتها عرض للمبتلي ان يري الاجسام بذلك
اللون التي (*sic*) عليه الجليدية وليس هذا غرضي فاتكلم فيه
كلاما مستقصا وانما ذكرت ما ذكرت لابين امر
المنافع فانا اذًا قاطع هذا وراجع الي ما بقي ٢ علي وهو
٢ اغتذا الروح الباصر فابين الحال فيه وفي اغذايه كما
بينت الحال في الاته ان شا الله ▵
في اغتذا الروح الباصر
الطبقة الشبكية من طبقات العين تنشوا (*sic*) من شبكية
الدماغ ليتولد منها ي الرطوبة الجليدية الروح المبصر
او القوة المبصرة كيف شيت ان تقول كما تولد منها
في الدماغ الروح النفساني الذي الروح الباصر خادمه

وبه يتم له الفعل وقد كنا قلنا فيما تقدم ان الذي في الشبكية انما هو الروح الحيواني ومادته اعني بقولي مادته التي في الشرايين وبين الدماغ وبين الدماغ (*sic*) وبين الرطوبة الجليدية عصبة جوفا في شكل البوق التركي ينبعث فيها من الدماغ روح نفساني حتي يماس الجليدية ويختلط بالروح المبصر الذى فيها

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[In describing this plate the Committee have to acknowledge the kind assistance of Dr. C. Rieu, the Keeper of the Oriental MSS. in the British Museum, and of Dr. R. Hörning, of the Department of MSS.]

XCVII.

YEPHETH, COMMENT. ON RUTH AND SONG OF SONGS.—A.D. 1004-5.

BRIT. MUS., ORIENT. MS. 2554.

British Museum. Oriental 2554.—A.D. 1004-5.

A COMMENTARY on the Books of Ruth and the Song of Songs by the Ḳaraite writer 'Abū 'Alī 'al-Ḥasan 'ibn 'Alī 'al-Baṣrī, commonly known by his Hebrew name of Yepheth (יפת). On paper; about 9 in. by 7¼; 95 leaves, 11 to 15 lines in a page in Ruth, and 11 or 12 in the Song. Written at 'ar-Ramlah, A.H. 395 = A.D. 1004–5, in the lifetime of the author, as we may safely infer from the words ايّده الله after his name in the colophon. The name of the original owner has been erased from the subscription, and that of 'Abu 'l-Faraj Ya'ḳūb substituted. The colophon is as follows, f. 95*b*: كمل تفسير شير هشيريم والحمد لله علي عونه تصنيف المعلم ابي علي الحسن بن علي البصري ايده الله ونسخ بالرملة في سنة خمس وتسعين وثلثماية لخزانة الشيخ الجليل ابي [الفرج يعقوب] . . . . . . كبت الله اعداه واهداه (*sic*) الي علم كتابه والعمل بواجباته '

This manuscript is defective, ch. iii. 3—iv. 10 of Ruth, and ch. iii. 9—v. 14 of the Song, being missing. The plate represents f. 47*b*, and contains the Song of Songs, ch. ii. 8, 9, with an Arabic translation, preceded and followed by a few lines of commentary.

A. *The Hebrew Text*, which is distinguished throughout by its being written in a larger character, follows the readings of the *Ḳĕrī*; e.g., Ruth, ch. i. 8, ياعس = יַעַשׂ; ch. ii. 1, موذاع = מוֹדַע; Cant., ch. i. 17, راهيطينو = רָהִיטֵנוּ; ch. ii. 13, لاخ = לָךְ. The sacred name יהוה is usually rendered by the abbreviation ⸢G⸣ (יי). Often, however, the manuscript text reads اذوناي (אֲדֹנָי) where the printed text has יְהוִֹה, e.g., in Ruth, ch. i. 6, 8; compare also Isaiah, ch. lxii. 4, quoted in ll. 2, 3 of the plate. The following are the principal variations from the *textus receptus*.

| | | | | |
|---|---|---|---|---|
| Ruth, ch. i. 4, | احاث | אַחַת | for | הָאַחַת |
| „ „ 9, | لاهام | לָהֶם | „ | לָהֶן |
| „ „ 11, | اتى | אִתִּי | „ | עִמִּי |
| „ „ 16, | لاسور | לָסוּר | „ | לָשׁוּב |
| „ „ 19, | شتيهان | שְׁתֵּיהֶן | „ | שְׁתֵּיהֶם |
| „ „ 20, אֵלֵיהֶן is omitted. | | | | |
| „ ch. ii. 13, | كاحاذ | כְּאַחַד | „ | כְּאַחַת |
| „ ch. iv. 11, | شتيهان | שְׁתֵּיהֶן | „ | שְׁתֵּיהֶם |
| Cant., ch. v. 16, | مامتقيم | מַמְתַקִּים | „ | מַמְתַקִּים |

B. *The Consonants.* The hard and the aspirated pronunciations of the letters ב ג ד כ פ ת are carefully distinguished in the case of ג ד כ ת. גּ is represented by ك, as in مشكيح מַשְׁגִּיחַ, l. 8, and sometimes by كّ, as in عين كَادى עֵין גֶּדִי, Cant. i. 14, f. 39*a*, l. 6; ג by غ, with occasional omission of the diacritical point, as مذليع for مذليغ מְדַלֵּג, l. 4. דּ is represented by د, as in دوما דּוֹמֶה, l. 7; ד by ذ, as in ذوذى דּוֹדִי, l. 7. כּ is represented by ك, as in كثلينو כָּתְלֵנוּ, l. 8, and sometimes by كّ, as in اشكول אֶשְׁכֹּל, Cant. i. 14, f. 39*a*, l. 6; כ by خ, but with constant omission of the diacritical point, as in لاخ לָךְ and ولارصيخ וּלְאַרְצֵךְ, l. 2; باخ בָּךְ, l. 3; اثخام אֶתְכֶם, Cant. ii. 7, f. 46*b*, l. 9. תּ is represented by ت, as in تاعيرو תָּעִירוּ, Cant. ii. 7, f. 46*b*, l. 10, and sometimes by تّ, as تّاحث תַּחַת, Cant. viii. 5, f. 87*a*, l. 8; ת by ث, as in هكباعوث הַגְּבָעוֹת, l. 5. The distinction is rarely marked in the case of בּ (compare, however, بّث בַּת, Cant. vii. 2, f. 74*a*, l. 4, and برّاح בְּרַח, Cant. viii. 14, f. 94*b*, l. 7); and it is entirely neglected in the case of פּ.—The letters ס and שׂ are both represented by س with a slanting stroke above as *muhmilah*; e.g., لسوساثى לְסֻסָתִי, Cant. i. 9, f. 36*a*, l. 5, and يسرايل יִשְׂרָאֵל, l. 12.

C. *The Vowels.* All *scriptio defectiva* is changed into *scriptio plena.*—The Hebrew vowels are represented by the letters ا و ي. ا represents *ḳāmeṣ* in all positions, as in هكباعوث הַגְּבָעוֹת, l. 5; *pathach* and *sĕgōl* only in accented syllables, as in احار אַחַר, l. 7, هاهارير הֶהָרִים, l. 4, contrasting with عل עַל־, l. 4, and لعوفر לְעֹפֶר, l. 7. و represents *shureḳ*, as in كثلينو כָּתְלֵנוּ, l. 9, and *chōlem*, as in قول קוֹל, l. 4. ي represents long *chīreḳ* and *ṣere*, as in ميصيص מֵצִיץ, l. 8.—The Arabic vowels are also employed. *Fatḥah* represents *pathach* and *chāṭēph-pathach*, as in هَاحَرَكِيم הַחֲרַכִּים, l. 8; *sĕgōl*, as in هَكوفَر הַכֹּפֶר, Cant. i. 14, f. 39*a*, l. 6, and *chāṭēph-sĕgōl*, as in تَاحزو תֶּחֱזוּ, Cant. vii. 1, f. 73*b*, l. 3; and *shĕvā mobile* at the beginning of a word, as in كَرامير כְּרָמִים, Cant. ii. 15, f. 54*a*, l. 3. *Kasrah* represents long *chīreḳ*, as in هَاحَرَكِيم, l. 8. *Ḍammah* represents *shureḳ*, as in وُذُمي וְדָמֶה, Cant. viii. 14, f. 94*b*, l. 7; and long *ḳibbūṣ*, as in شُوعاليم שֻׁעָלִים, Cant. ii. 15, f. 54*a*, l. 3.

D. *Other orthographic signs.* 1. *Jazmah* is used (*α*) as *shĕvā quiescens*, over the final consonant of a shut syllable, as in عَدْ עַד־, Cant. i. 12, f. 38 *b*, l. 1, وياشْبتي וְיָשַׁבְתִּי, Cant. ii. 3, f. 43 *a*, l. 9; (*β*) as *shĕvā mobile*, in the middle of a word, as in لَنوطْرِيم לַנֹּטְרִים, Cant. viii. 11, f. 92 *a*, l. 9; (*γ*) over ا and و as long vowels, as in حالاْف חָלַף, Cant. ii. 11, f. 49 *b*, l. 1; اقوْما אָקוּמָה, Cant. iii. 2, f. 56 *b*, l. 9; (*δ*) over ا with preceding *fatḥah* (*pathach* or *sĕgōl*) in accented syllables, as in ناْثاْن נָתַן, Cant. i. 12, f. 38 *b*, l. 1; هَكَاْشم הַגֶּשֶׁם, Cant. ii. 11, f. 49 *b*, l. 1.

2. *Tashdīd* is used (*α*) as *dāghesh lene* (see the remarks on the letters ב ג ד כ פ ת); (*β*) as *dāghesh forte necessarium*, as in هَاحَرَكِّيم הֶחֳרַכִּים, l. 8; (*γ*) as *dāghesh forte euphonicum*, as in لّاخ ناعسا נַעֲשֶׂה־לָּךְ, Cant. i. 11, f. 38 *a*, l. 6; نّا اقوْما אָקוּמָה נָּא, Cant. iii. 2, f. 56 *b*, l. 9; يّافيث ما מַה־יָּפִית, Cant. vii. 7, f. 80 *a*, l. 12.

3. The use of *hamzah* may be seen from the following examples: أث אֶת־, Cant. i. 8, f. 35 *a*, l. 2; أيخا אֵיכָה, Cant. i. 7, f. 34 *a*, l. 1; وأَنى וַאֲנִי, Cant. ii. 16, f. 54 *a*, l. 7; شاأَبا שֶׁאָהֲבָה, Cant. i. 7, f. 34 *a*, l. 1; تراْوني תִּרְאוּנִי, Cant. i. 6, f. 32 *b*, l. 8; هبيأنى הֱבִיאַנִי, Cant. i. 4, f. 30 *b*, l. 6; صأى צְאִי, Cant. i. 8, f. 35 *a*, l. 1.

*Gatherings.* Usually of ten leaves, signed with Arabic letters. The quires of each book are separately numbered.

*Writing.* A clear and rather elegant Nas̲h̲ī, inclining at times to be cursive. The purely Arabic portion of the manuscript exhibits very few vowels, and the diacritical points are frequently omitted.

*Punctuation.* The end of a biblical verse is usually marked by : or ∴, as in ll. 5, 8 (: predominates); less frequently by a single point; still more rarely by ·: ⊙ : or ·: ⊙ ∴ Pauses in the commentary are marked by a small space being left blank.

*Forms of Letters, etc.* ڃ and ۼ appear sometimes by way of contrast to خ and غ (which are often without the diacritical point); sometimes as the representatives of Heb. ח and ע, in contradistinction to خ = כ and غ = ג (often without the diacritical point, especially ح).—ر and س are distinguished from ز and ش by the *muhmilah* in the form of a crescent or line, رٌ, سَ.—ك appears in different forms. Compare كما, l. 2, with كى, ll. 2, 3; and هكباعوث, l. 5, or كثلينو, l. 8, with ذكروا and كالوث, l. 11.—Final ي is often joined to a preceding د, as in وديدي, l. 9; دودي, l. 12. Observe its shape in these words, and in لضبى, l. 9 (which stands throughout the manuscript for الظبي). Reverted ے is pointed above, as in ڂے, l. 12.—'*Alif* is often joined to preceding *lām*, as in الجبال, l. 6; and usually in قال. When separate, it is often slightly curved to the left at the lower extremity, as in الي الاخبار التي, l. 12. *Lām-'alif* is either لا, as in لاخ and بعولا, l. 2, or لا, as in ولارصيم, l. 2; الاخبار, l. 12.—*Tashdīd* is ـّ, as in ll. 4, 7, 8, 12. It is sometimes placed between the letters and their diacritical points.—*Jazmah* is closed, ـْ. *Hamzah* is ـٔ; it is not written in forms like حايطنا, l. 10.

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(1) فانها قد زهدت بنا دهرا طويلا من اجل‌ما بعدنا عنه فاذا رجعنا اليه وطلبناه

(2) رجع هو ايضا يهوانا كما وعد سبحانه وقال كى لاخ يقارى حفصى باه ولارصيم بعولا

(3) كى حافيص اذوناى باخ (Isaiah, ch. lxii. 4)

(4) قول دّوذى هنى زا با مذليغ عل هاهاريم مقفيص عل

(5) هكباعوث :

(6) صوت وديدى هوذا هذا قد جا تقفز علي الجبال وثاب على الجباع

(7) دّوما ذوذى لصبى او لعوفر هايائليم هنى زا عوميذ احار

(8) كثلينو مشكيح من هاحلونوث ميصيص من هَاحَرَكّيم ∴

(9) شابه وديدى لضبى (*sic*) او لجفر الايايل هوذا هذا واقف ورا

(10) حايطنا مشرف من الطاقات متطلع من الكِوى :

(11) هذا فصل اخر ذكَروا فيه نهاية القيص (הַקֵּץ) وترتيب اليشوعا (הַיְשׁוּעָה) وقت بعد وقت وقبوص كالوث

(12) يسرايل (קִבּוּץ גָּלוּת יִשְׂרָאֵל) وهو شير (שִׁיר) براسه فقولهم قول دوذى يشيرون به الي الاخبار التي تنبّث في

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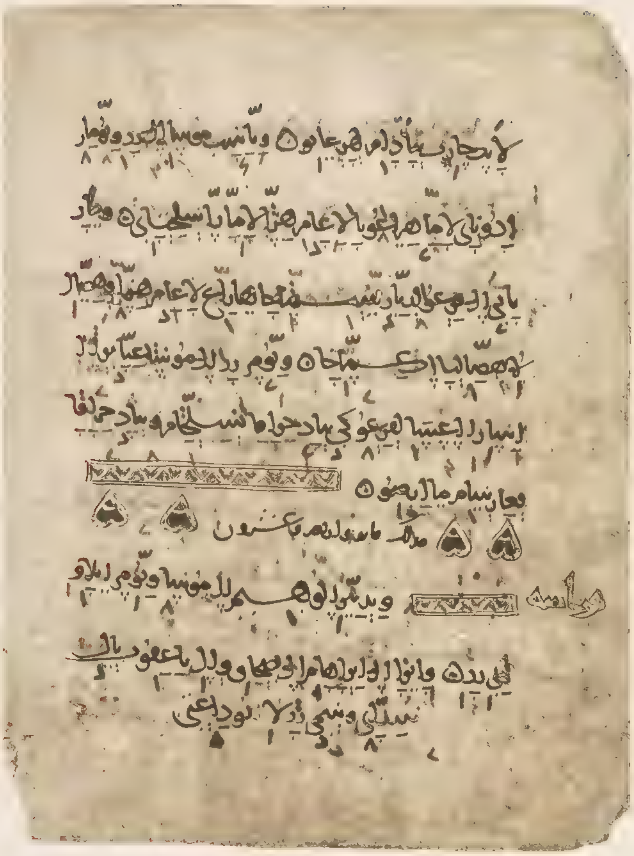
[For the description of this plate, and of plate XCVIII., the Committee are indebted to Dr. R. Hoerning, of the Department of Manuscripts, British Museum, who will shortly publish a special work on these manuscripts.]



BOOK OF EXODUS.—(Xth Cent.)

BRIT. MUS., ORIENT. MS. 2540.

BRITISH MUSEUM. ORIENTAL 2540.—[XTH CENT.]

A FRAGMENT of a Ḳaraite Pentateuch, containing Exodus, ch. i. 1—ch. viii. 5. On paper, about 9 in. by 7; 21 leaves, the first of which is blank; 7 to 10 lines in a page. The Hebrew text is written in Arabic characters, and has been subsequently furnished with the Hebrew vowel-points (in red) and the accents (in green). The plate represents f. 15*b*, and contains Exodus, ch. v. 21 (beginning with לְתֶת־חֶרֶב)—ch. vi. 3 (ending with נוֹדַעְתִּי).

A. *The Hebrew Text.* The text is divided into open and closed sections, which differ in part from those of the *textus receptus.* Thus the open section ch. ii. 1 is closed in the manuscript, while the closed section ch. vi. 29 is open in the manuscript. There is also an additional open section in the manuscript at ch. iv. 21, beginning "ويومر". The commencement of the pericope or hebdomadal section וארא (see the plate) is marked in the margin by the word فراشة (פרשה), written in Kūfic characters in gold. The number of verses in the preceding pericope, פ׳ שמות, is registered at the end (l. 7) as 124, in agreement with the number fixed by the Massōreth (see Ginsburg's *Massorah*, vol. ii. p. 465, rub. 373, § 13). The sacred name יהוה is always rendered by יי, to which the punctuator has added *ḳāmeṣ*, יָיָ (see ll. 1, 4, 9, 10).

B. *The Consonants.* The hard and the aspirated pronunciations of the letters ב ג ד כ פ ת are carefully distinguished in the case of ג and כ. גּ is represented by ج, as in גֵּרְשֹׁם جارسوم, ch. ii. 22, f. 7*b*, l. 1, but the diacritical point is very rarely added; ג by غ as in נִגְרָע نغراع, ch. v. 11, f. 14*b*, l. 3, but the diacritical point is generally omitted, as in לְהָרְגֵנוּ لهرعانو for لهرغانو לְהָרְגֵנוּ, l. 1; יְגָרְשֵׁם يعارسام for يغارسام, l. 6. כּ is represented by ك, as in כִּי كي, l. 5; כ by خ, as in עַמֶּךָ عماخا, l. 4, but the diacritical point is usually wanting, as in بسماحا for בִּשְׁמֶךָ بسماخا, l. 3. ת is represented by ت, as in שְׁלַחְתָּנִי سلحتاني, l. 2, and נוֹדַעְתִּי نوذاعتي, l. 10; ת by ث, as in הֲקִמֹתִי هقيموثي, ch. vi. 4, f. 16*a*, l. 1; ד by د, and ד by ذ, as in לַעֲבָדֶיךָ لاعباذاخا, ch. v. 15, f. 15*a*, l. 1; but owing to the frequent omission of the diacritical points, the distinction is rarely visible. ב=ب is very rarely marked. פ is always ف, whether hard or aspirated.—ش represents שׁ (the point is over the first apex, as in שׁ) as in וַיֵּשֶׁב وياشب, l. 1; in contradistinction to שׂ=سٔ, as in אֶעֱשֶׂה اعسا, l. 5, and ס, as in וְיוֹסֵף ويوسيف, ch. i. 5, f. 3*b*, l. 5. These points however are due to the rubricator; the scribe used ش for שׁ (as appears from the solitary כַּאֲשֶׁר كاشار, ch. vii. 6, f. 19*a*, l. 2) and س for שׂ and ס.

C. *The Vowels and Diacritical Signs.* All *scriptio defectiva* is changed into *scriptio plena.* The vowel-letters ا و ي represent the Hebrew vowels.—ا represents *ḳameṣ* in all positions, as in לָעָם لاعام, לָמָה لاما and לָמָּה, l. 2; *pathach* and *sĕgōl* in accented syllables, as in וַיֹּאמַר ويومار, l. 1 (contrasted with שְׁלַחְתָּנִי سلحتاني, l. 2), חֶרֶב حارب, l. 1 (contrasted with וַיֹּאמֶר ويومر, l. 4); and *ṣērē*, chiefly in accented syllables, as in לְהָרְגֵנוּ لهرغانو, l. 1, וְהִצַּל وهصال, l. 3, yet also הֵרַע هاراع, l. 3.—و represents *shūrek* or long *ḳibbūṣ*, as in וּבְיָד وبياذ, l. 5, מְגֻרֵיהֶם مغوراهام, ch. vi. 4, f. 16*a*, l. 2, and *chōlem*, as in מֹשֶׁה مونسا, ll. 1, 4, 8.—ي represents long *chīrek*, as בָּאתִי باتي, l. 3, וַיַּעֲבִדוּ وياعبيذو, ch. i. 13, f. 4*b*, l. 2, and *ṣērē*, chiefly in unaccented syllables, as in אֵלָיו ايلاو, l. 8, וָאֵרָא وايرا, l. 9, yet also וַיְדַבֵּר ويذبير, l. 8.—The Hebrew vowel-signs (in red), accents and *maḳḳēph* (in green), are added to the Arabic characters in the same way as to the Hebrew square characters. The simple vowel-signs ַ ֶ ָ represent also the *chaṭēph*-vowels; e.g., חֲזָקָה حزاقا, l. 5; אֶעֱשֶׂה اعسا, l. 5; עֳנִי عني, ch. iii. 7, f. 8*b*, l. 2. *Chōlem* is always represented by the Arabic *ḍammah* (note لٌا לֹא, ll. 4, 10). Observe *pathach* for *ṣērē* in יְשַׁלְּחֵם يسلحام, l. 5.—*Dāghesh forte* is represented by *tashdīd*, as in וַיֵּשֶׁב وياشب, l. 1, زا لاما هزا הַזֶּה לָמָּה זֶּה, l. 2.—*Methegh* is frequently placed to the right of the vowel, as in וָאֵרָא وايرا, l. 9. It is omitted in לָתֶת־ لاثث, l. 1, יְגָרְשֵׁם يغارسام, l. 6; and expressed by an *'alif* in אֶעֱשֶׂה اعسا, l. 5, מֵאַרְצוֹ مارصو, l. 6, יַעֲקֹב ياعقوب, l. 9.—*Maḳḳēph* is sometimes omitted after אֶל and אֶת, and the vowel furnished with *methegh*, as in وال וְאֶל, l. 9; אֶת נַאֲקַת اث ناقاث, ch. vi. 5, f. 16*a*, l. 3.—*Maḳḳēph* after אֶל־ ال, l. 8, and the accent of זֶה زا, l. 2, have been omitted by an oversight.

*Gatherings.* Apparently of ten leaves, but not signed.

*Ruling.* Very faint side-lines drawn with a dry point.

*Punctuation.* ⊙ marks the end of a verse, thus taking the place of *sōph-pāsūḳ*, ll. 1, 2, 4, etc. In a considerable number of instances the division of the verses is not noted, as after ch. i. 15, f. 4*b*, l. 6; ch. ii. 13, f. 6*b*, l. 5; etc. The rubricator has supplied this omission in some places by the insertion of the usual *sōph-pāsūḳ* :, e.g., at the end of ch. i. 9, f. 4*a*, l. 4, and ch. i. 14, f. 4*b*, l. 4.

*Writing.* A clear but peculiar Nashī. The diacritical points are mostly wanting.

*Forms of Letters, etc.* ا is often bent at the upper end, either to the right or left, as in عماخا, l. 4. Standing by itself, it is usually curved to the left at the lower end, as in ترا‎ا, l. 4, اعسا, l. 5. In *lām-'alif* لا the right-hand limb is the *'alif*; but if annexed, the form is لا, as in ايلاو, l. 8.—Observe the thick top of ر and ز in ترا‎ا, l. 4, حزاقا, l. 5, وايرا, l. 9. These letters, as well as و, frequently touch a following letter, as in زا, l. 2; مارصو, l. 6; مونسا, ll. 1, 8.—Remark the large size of initial ع and ه in عماخا, l. 4, عشرون, l. 7, and الوهيم, l. 8; and the peculiar way in which

*lam* and *hā* are joined in لهرغانو, l. 1.—*Lām*, usually somewhat bent to the left at the top, is readily distinguished from *kāf*; compare لذبار, l. 3, شلحتانى, l. 2, وهصال, l. 3, and بال, l. 9, with كى, l. 5, and فذلك, l. 7.—Medial *hā* is not unfrequently used for the initial form, in the middle of a word, as in وتنيقاهو וַתְּנִיקֵהוּ, ch. ii. 9, f. 6*a*, l. 7; and sometimes even at the beginning of a word, as in هوراغ הֹרֵג, ch. iv. 23, f. 12*b*, l. 8.—*Tushdīd* has always the ordinary form.

*Ornamentation.* The text is preceded by two full-page illuminations (ff. 2 *b*, 3 *a*), consisting of flower-like designs in outline, within circles, bounded by borders of gold. The blank spaces caused by the open and closed sections are filled up with ornaments in red, green, and gold, of various designs, specimens of which may be seen in the plate.

لاثث حارب باذام لهرغانو ⊙ ويّاشب مُوشا ال ״ ويّومار

اذُوناى لاما هراعُوثا لاعام هزّا لامّا زّا شلحتانى ⊙ وماز

باثى ال فرعُو لذبّار بشماخا هاراع لاعام هزّا وهصّال

لاّ هصّالتا اث عمّاخا ⊙ ويّومر ״ ال مُوشا عتّا ترّاا

اشار اعسا لفرعُو كى بياذ حزاقا يشلحام وبياذ حزاقا

يغارشام ماارصُو ⊙

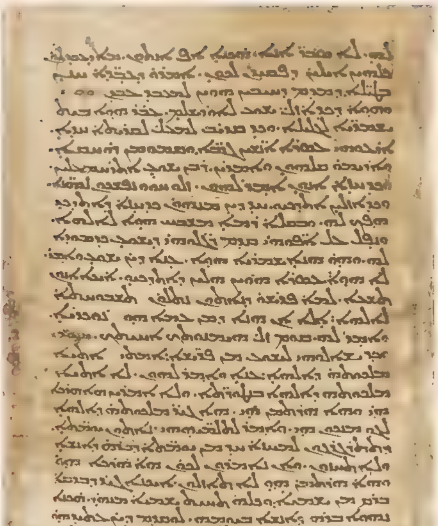
فذلك ماية واربعة وعشرون

فراش. ويذبّير الوهيم ال مُوشا ويّومر ايلاو

انى ״ ⊙ وايرا ال ابراهام ال يصحاق وال ياعقّوب باال

شدّاى وشمى ״ لاّ نُوذاعتى

XCIX.



GOSPELS.—A.D. 600.

BRIT. MUS., ADD. MS. 14,460.

Plate XCIX.—Syriac.

British Museum. Add. 14,460.—A.D. 600.

THE four Gospels, according to the Pĕshīṭtā version. On vellum, about $7\frac{1}{2}$ in. by $4\frac{7}{8}$; 104 leaves, 30 to 37 lines in a page. Written in the Nestorian college at a place called Dīnāwād or Dīnābād (?), in the diocese of Bēth-Nūhādrē (in Arabic *Bā-Nuhadrā*, بانهدري), in the tenth year of the reign of Khosrau Parwēz, or Chosroes II., A. Gr. 911 = A.D. 600. On the name of the place, which is doubtful, see G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer* (*Abhandlungen für die Kunde des Morgenlandes, Bd* vii, *No.* 3), pp. 218–9; and on the date, Noeldeke, *Geschichte der Perser und Araber zur Zeit der Sasaniden*, p. 430. See also Wright, *Catalogue of Syriac MSS. in the British Museum*, p. 52, no. lxxvi. The plate represents f. 68*a*, containing S. Luke's Gospel, ch. xvii. 9–28.

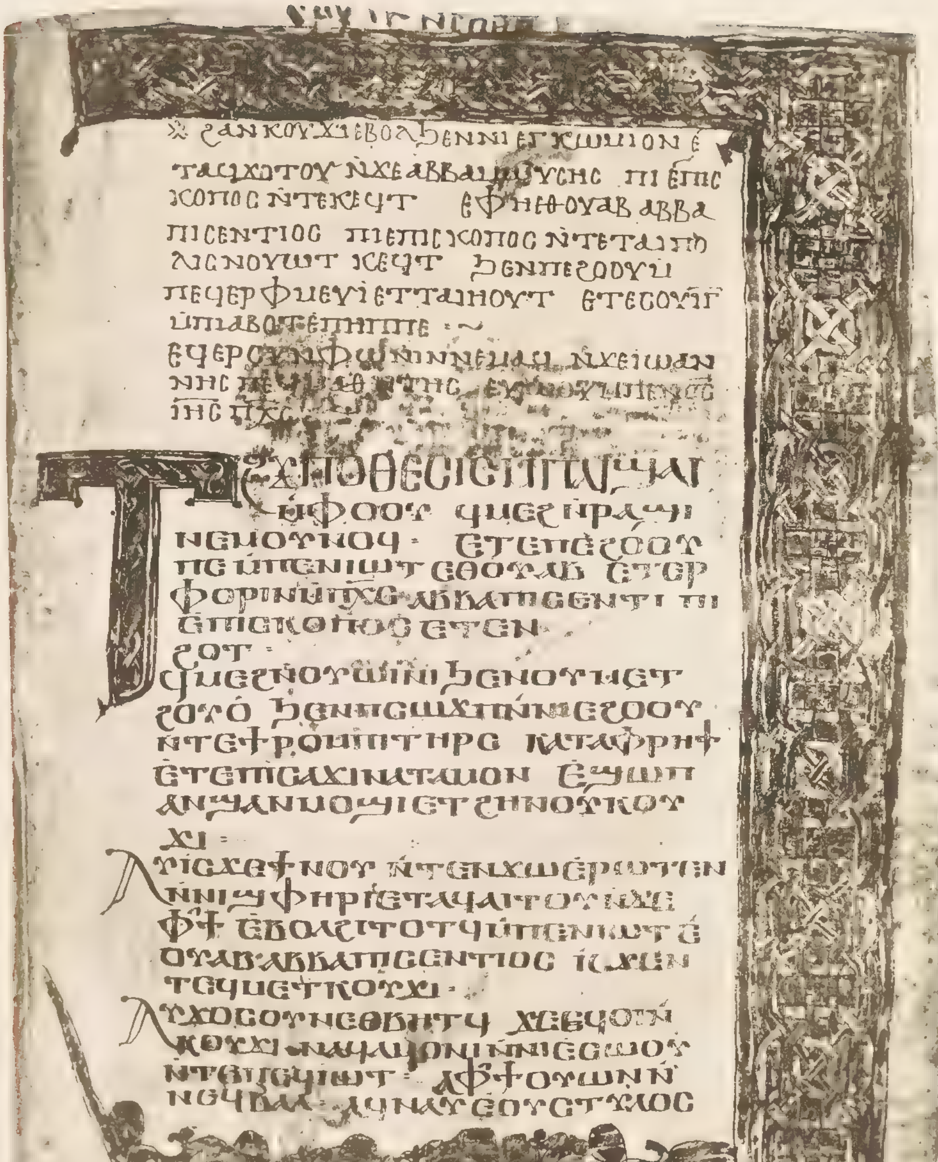
*Gatherings.* The quires, mostly of 10 leaves, are now signed with letters. What the original signatures were, if any, does not appear.

*Ruling.* Fine side-lines, with cross-lines at the head and foot of each page.

*Writing.* A small, elegant Esṭrangĕlā. There are no vowels, but the diacritical points are freely used.

*Interpunction.* Fully developed. Paragraphs are marked by different combinations of black and red circlets, as in ll. 3 and 16. The division of the text into large sections is noted on the margin by letter-numerals, as in the plate ܝܐ, 17.

C.



MOSES, BISHOP OF COPTUS,

PANEGYRIC ON ABBĀ PISENTIUS.—A.D. 918.

VATICAN LIB., COD. COPT. 66.

Plate C.—Coptic.

### Vatican Library. Cod. Copt. 66.—A.D. 918.

A VOLUME made up of several manuscripts or parts of manuscripts, and containing the martyrdom of Ignatius, the life of the abbat Senuti or Sanutius, the martyrdom of Isaac of Dephre (دفرة), and various other articles, as given by Angelo Mai in his *Scriptorum Veterum Nova Collectio*, t. v., pp. 161–2. See also Assemani, *Bibliotheca Orientalis*, t. i., p. 618, no. xv.; Révillout, *Apocryphes Coptes du Nouveau Testament*, p. x. (where the editor describes it in a foot-note as "peut-être le plus précieux de toute la collection copte du Vatican").

The plate represents the first page of no. 5, ff. 124–155, which, according to Mai, contains "Mosis urbis Copti" (Κοπτός, ⲕⲉϥⲧ, قفط), "episcopi in sanctum patrem Pisentium seu Basnodium, ejusdem urbis episcopum, laudatio secundum ea quae sibi de eodem sancto retulit Iohannes ipsius discipulus"; and to this portion of the volume alone the following description applies.

On vellum, about 13½ in. by 10⅛; 36 leaves, 33 to 35 lines in a page. Written by one Jacob, in the year of the Martyrs 634 = A.D. 918, according to the subscription on f. 155 *a*.

ⲡⲥⲙⲟⲩ ⲙ̄ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲡⲓⲥⲉⲛϯ ϣⲱⲡⲓ
ⲛⲉⲙⲁⲛ ⲧⲏⲣⲟⲩ ⲁⲙⲏⲛ ⲇ ⲁⲙⲏⲛ ⲇ ⲁⲙⲏⲛ ~
ⲁⲣⲓⲫⲙⲉⲩⲓ ⲙ̄ⲡⲓϫⲱⲃ ⲛ̄ⲣⲉϥⲉⲣⲛⲟⲃⲓ ⲉⲧⲁϥⲥϧⲁⲓ
ⲓⲁⲕⲱⲃ ⲩ̊ ⲡⲁⲓⲱ̄ [ⲡⲁⲓⲱⲧ] ⲥⲉⲛⲟⲩϯ ⲩ̊ ⲛ̀ⲓⲱ̄ⲁ ⲭⲁⲙⲉ
ⲧⲉⲛϭ̄ⲥ̄ ϯⲙ̇ⲧⲟⲛ ⲛ̀ⲧⲉϥ ⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲙ̄ⲯⲩⲭⲏ
ⲁⲙⲏⲛ ~ ⲭⲣⲟⲛ̊ ⲧⲱⲛ ⲁⲅⲓⲟⲛ ⳩ ⲭⲗⲇ

*The blessing of the holy Abba Pisenti be*
*With us all. Amen, Amen, Amen.*
*Remember the sinful servant who wrote,*
*Jacob, the son of our father Senuti, the son of John Khame* (or, *the black*).
*May the Lord grant rest unto his miserable soul.*
*Amen. In the year of the holy Martyrs* 634.

*Gatherings.* Four quires of eight leaves and one quire of four leaves, signed, on the first and last pages, at the top, with Greek-Coptic letter-numerals. In addition, the last page of each quire has, at the top, ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ⲭ̄ⲥ̄ (*Jesus the Christ*), and the first page of the next quire ⲛⲁⲓ ⲛⲁⲛ (*have mercy upon us*); except the third quire, on the first leaf of which ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ⲭ̄ⲥ̄ is repeated. The pages of the quires are also numbered (though not invariably) with the letter-numerals at the top.

*Ruling.* With a dry point. Double side-lines, and 17 horizontal lines. The first line of writing on each page usually stands below the ruled line, and there are, generally speaking, two lines of writing between each pair of ruled lines.

*Writing.* Ordinary Coptic capitals and uncials, becoming smaller and more cursive in the heading and subscription.

*Ornamentation.* The first letter of the text is filled in with an interlaced pattern of lines in yellow, red, and green, the first of the three colours predominating. A broad border of a similar character surrounds three sides of the page.

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[For assistance in the description of this plate the Committee are indebted to Professor Dr. Ignazio Guidi, of Rome.]

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